

THE LUTHERAN WORLD FEDERATION
EXECUTIVE COMMITTEE MEETING

16TH - 21ST JANUARY 1984

GENEVA, SWITZERLAND

M I N U T E S

(Original)

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1. Opening Worship and Devotions (1)
 - 1.1 The opening worship took place on 16th January at the Ecumenical Centre in Geneva at 8.30 hours and was conducted by the Rev. Dr. Eugene Brand of the LWF staff and the sermon was given by the Rt. Rev. Dr. Andreas Aarflot.
 - 1.2 On Sunday, 15th January, Executive Committee members attended worship services of the English-speaking, Swedish-speaking and German-speaking congregations in Geneva. (2)
 - 1.3 The closing worship was led by Ms. Bodil Solling in the plenary hall at the Penta Hotel on 21st January at 12.00 hours. (3)
 - 1.4 Daily morning devotions coordinated by the Rev. Dr. Eugene Brand were held in the plenary hall of the Penta Hotel by the following persons: Rev. L.P. Bartling, Rev. V. Klopfer, Rev. S. Kroon and Ms. C. Held. (4)
 - 1.5 Daily evening devotions which were held in the plenary hall of the Penta Hotel were conducted by the Rt. Rev. Dr. J.M. Kibira, the Rev. Dr. R.W. Nostbakken, the Rev. N. Rabemanantsoa, the Rt. Rev. Dr. D.W. Preus and the Rt. Rev. J. Kalvanas. (5)

2. Formal Opening of Business Session (6)

Bishop J. Kibira formally opened the 1984 January Meeting of the Executive Committee in the plenary hall of the Penta Hotel at 11.00 hours by welcoming all participants to the meeting.

3. Roll Call, Introduction of Guests, Greetings (7)

The roll call (EXHIBIT 3) was taken by the Associate General Secretary.

- 3.1 Metropolitan Emilianos of the Ecumenical Patriarchate expressed gratitude for the invitation to attend the meeting. He urged that those matters which are obstacles to closer contact between the Lutheran churches and the Orthodox churches be identified and removed. (8)

He felt that most of these were traditions which should be reconsidered and evaluated in order to bring about a better understanding between the two church bodies. (9)

- 3.2 Prof. Todor Sabev brought greetings from the General Secretary of the World Council of Churches. The Council was grateful for the visible collaboration between the two organisations in recent years. Prof. Sabev reported that the "core groups" which had met in Montreux the previous week had encouraged the WCC staff to establish closer contacts with Christian World Communions in all fields. He mentioned that the ecumenical movement had been stressed in many of the Martin Luther celebrations. (10)

- 3.3 Monsgr. Aloys Klein of the Secretariat for Promoting Christian Unity brought greetings from Cardinal Willebrands and the staff of the Secretariat. He believed that there was a desire for reconciliation, especially between Lutherans and Roman Catholics. He commended the Lutheran/Roman Catholic dialogues, which were a witness to Luther's contribution to the renewal of the Church. He mentioned the participation of the Bishop of Rome, the Pope, in the Luther celebrations in the Lutheran congregation in Rome. This was symbolic of the serious willingness of the two Churches to cooperate. He felt that the Luther year had been an important contribution to ecumenical relations, and certainly a discovery by Roman Catholics of Luther's contribution to the Church. (11)

- 3.4 The Rev. Canon George Austin brought greetings from the Anglican Consultative Council and the Archbishop of Canterbury, which he read to the Executive Committee. He expressed pleasure that the Archbishop had participated in the Luther celebrations in the GDR. (12)

He referred to the Anglican/Lutheran dialogues which (13) have brought the two bodies closer together, and he expressed the hope that this contact, and others, would continue in the future. He was encouraged by the agreement reached between the Lutherans and the Episcopal Church in the United States, which was a move in the right direction.

3.5 Ms. Jacqueline van den Akker gave greetings on behalf of the World Alliance of Reformed Churches, and expressed thanks for the invitation given to the Alliance to attend previous Executive Committee Meetings. She expressed gratification at the good relationship between the two bodies. She stressed the importance of the theological inspiration which had been shared by the two, and hoped for a continuation of close contacts. (14)

3.6 Mr. Ralph Young brought greetings from the World Methodist Council. He was grateful to be invited to represent the Methodist churches, an invitation which has become traditional. He challenged the Executive Committee to look at the way Lutherans have portrayed Luther and his theological insights. He wondered what Martin Luther would have thought of the present state of theological and other traditions in the Lutheran churches. He hoped for continued close collaboration. (15)

4. Adoption of Agenda and Time Schedule (16)

4.1 The Executive Committee

VOTED: to adopt the agenda and time schedule with the understanding that changes could be made in the course of the meeting if required.

4.2 Rules of Procedure (17)

Attention was drawn to the presently obtaining Rules of Procedure contained in the agenda as EXHIBIT 4.2.

5. Approval of Minutes of Last Executive Committee Meeting (18)

The Minutes of the last Executive Committee Meeting were approved as circulated.

6. President's Address (EXHIBIT 6) (19)

The Committee expressed gratitude to the President for his presentation, which was stimulating and covered many topics. In particular, there was praise for his reflections on the Luther celebrations in 1983 and what they had meant to member churches throughout the world.

In the course of the subsequent discussion, the following points were made: (20)

- Luther Celebrations: the overwhelming tribute paid to Martin Luther on the occasion of the commemoration of his 500th anniversary which was celebrated in many countries in the world and the stirring message he has for churches still today is a testimony of his greatness and importance. The hope was expressed that Lutheran churches that have become inflexible in their structures may endeavour to bring back some of Luther's dynamics;
- Ethiopia: the situation of the church in Ethiopia remains unchanged and there is a continual need for material aid. The Committee was informed of an agreement concluded between the Ethiopian Government and Scandinavian relief agencies to provide help where required; (21)
- The closing of the China Coordination Office in Hong Kong: following the termination of that office, a consultant resident in Hong Kong will continue to handle LWF interests, thus allowing for better direct contacts with churches there. Department of Studies staff will be responsible for matters which need to be dealt with in Geneva; (22)
- There was discussion on the situation of the Church in China, and on how it could function independently of external support in the proclamation of the Gospel in that country. Thought was also directed to the eventual policy of LWF broadcasts to China; (23)
- Mission and Evangelism: attention was drawn to the continued concern of the President about the need for mission and evangelism in Europe and North America. The forthcoming Assembly might want to formally request the LWF to take seriously its missionary responsibility also on those continents; (24)
- Peace: hunger, oppression and injustice contribute as much to the danger to the life of the individual and of society as the continued development of nuclear missiles, the arms race, etc. Attention was drawn to the fact that a large portion of the world population considers the question of nuclear weapons to be an East/West problem rather than a global one. The LWF Assembly theme of "hope" was seen as a timely and unique possibility to renew hope for peace, especially at a time of mounting political tensions between East and West. (25)
- Status confessionis: while acknowledging the lack of response to the question of status confessionis on the part of the member churches, its far-reaching theological and personal implications were felt to be responsible for the slow reaction particularly from the churches in South Africa and Namibia. In this connection the extensive study programme dealing with this question monitored by the Department of Studies was gratefully ac- (26)

knowledge;

The Executive Committee decided to set up a small committee to deal with the question of how it would be handled at the Assembly, and what constitutional implications the Pre-Assembly resolution has. There was a feeling that the Executive Committee had not come to a clear position with which to guide the Assembly; (27)

- Pre-Assembly Meeting for African Churches: the decision of the Harare Consultation in December 1983 to recommend the suspension from LWF membership of the white member churches in South Africa and Namibia until such time that they reject apartheid publicly and unequivocally and move towards unity with other member churches in the area was placed before the Executive Committee. The Committee was informed that it had been a painful decision which had not been taken lightly and it was felt that such disciplinary action - while being severe in character - reflects the love of the Federation for its member churches and the hope that such action might help those being disciplined to move towards repentance and renewal; (28)
- There were also comments on the way Islam is making inroads in many parts of Africa and Asia. It was felt that this situation requires some study by the LWF. (29)

Concluding this discussion, the Executive Committee, hearing a recommendation of an ad-hoc sub-committee, which deliberated on the matter, (30)

- VOTED:
- 1) to receive the Harare recommendations concerning status confessionis 3.2.1, 3.2.2 for inclusion in the Assembly agenda;
 - 2) to instruct the General Secretary to prepare full background information on this matter for study at the Assembly; (31)
 - 3) to send a delegation to personally encourage the white churches in South Africa to take actions that would satisfy the concerns expressed in Dar es Salaam and Harare. The delegation recommended includes General Secretary Mau, Bishop Crumley of the United States, Bishop Stoll of the Federal Republic of Germany, Bishop Lislerud of Norway and the four members of the ELCSA Executive Committee chaired by Bishop Rapoo. In light of the shortness of time, this delegation should function with whatever members are able to obtain visas; (32)
 - 4) to request the Constitution Committee to suggest how to deal with this matter at the Assembly if there is no satisfactory response from the churches concerned. (33)

7. Report of the General Secretary (EXHIBIT 7) (34)

A number of items of the General Secretary's report had been discussed either in connection with the President's address or under separate related items on the agenda.

8. Nominations, Elections and Appointments in Connection with the Executive Committee (35)

Since there was no business to be dealt with under this agenda item, there was no need to appoint a Nominations Committee during this Executive Committee Meeting.

9. Reports of the Commissions

9.1 Commission on Studies (EXHIBIT 9.1) (36)

The Chairperson of the Commission on Studies, Dr. G. Krusche, referred in his introduction to the controversial decision made in Evian to centralize the study work in one department and underlined that this decision proved to be correct in the following years. The methodological approach of the study work in the LWF should be continued in the interest of all member churches, especially those in the Third World, as it is participatory and inclusive. Dr. Krusche also pointed to the necessity for the Executive Committee to grant a more important place to theological studies, since at present administration occupies too much of staff time. Furthermore Dr. Krusche underlined that the work of the Department of Studies has to be determined by the needs of the member churches.

Once again Dr. Krusche referred to the financial difficulties facing the Department and to the need to find new ways to deal with the financial problems. He thanked the Executive Committee for the support given to the work of the Department and to him personally. Special thanks were given to the Director of the Department of Studies, Dr. Yoshiro Ishida. (37)

Dr. Y. Ishida, Director of the Department of Studies, drew attention to the work of the different units in the Department (EXHIBIT 9.1). (38)

He pointed out that the major emphasis in the work of the DS had been on consultative services, i.e. on enabling the member churches to undertake their particular tasks of witness and service. In this type of work the criterion is not how much the Department does or accomplishes but how much it enables the churches to do, to what extent it assists and challenges them. (39)

Dr. Ishida further outlined developments with regard to the China Study. Certain ecumenical functions that were carried out by the LWF will now be taken up by the WCC. The Lutheran Churches China Coordination Office (LCCCO) in Hong Kong will be terminated and its major functions as well as the work of research, the dissemination of information and other services to our churches will be carried out by a Hong Kong-based consultant. It is expected that this new pattern will provide more immediate and intense contact, both with people and with the issues than has been possible in the past. (40)

Discussion centered on the following issues: (41)

- International Consultation for Women, 2nd to 10th January 1984, Geneva/Switzerland; the Executive Committee expressed its appreciation to the Department of Studies and its sub-unit on Women in Church and Society, to the LWF member churches and National Committees for their support given to this consultation. The consultation was marked by a strong worship life and a participatory work style. The participants concerned themselves with the following issues: human relations, the quality of life, peace and justice, systems and structures, racism and other forms of oppression. Other important topics were ministries of women and leadership development; (42)
- Southern Africa: Conceptual studies on status confessionis; appreciation was expressed to the Department of Studies for its follow-up work in regard to the status confessionis issue since Dar-es-Salaam; (43)
- With regard to the new religiosity which was on the agenda of the Commission on Studies at last year's meeting in Sigtuna/Sweden, the Department of Studies was encouraged to continue research in this area; (44)
- In response to a mandate from the 1977 Dar-es-Salaam Assembly, the Commission on Studies set one of its priorities in the areas of ministry and worship. The outcome of this study project is contained in the document "The Lutheran Understanding of Ministry" (EXHIBIT 9.1.1. of the agenda) on which the Executive Committee took the following action. It was VOTED: that the document "The Lutheran Understanding of Ministry" be referred to the Seventh Assembly in Budapest for use in the Working Groups. (45)

9.2 Commission on Communication (EXHIBIT 9.2) (46)

Dr. John W. Bachman, Chairperson of the Commission on

Communication, introduced the commission report giving special attention to the following trends during the recent years:

- Policy of gradually shifting emphases from Africa and short-wave radio almost exclusively to other media and other continents, to developing consultative services and increasing ecumenical cooperation; (47)
- The search for most appropriate ways to use limited financial resources for media projects which are in line with the churches' priorities, human skills and manageable technologies; (48)
- Develop new ways and means to help member churches face the "information age"; (49)
- Reflecting on the need to internally coordinate LWF publications. (50)

Dr. Bachman gratefully acknowledged that Rev. Marc Chambron had served the Lutheran World Federation for 18 years and expressed his deep appreciation for his services. (51)

The Director of the Department of Communication, Rev. Marc Chambron, presented the annual report and pointed to the following issues which had received special attention by the Department, namely Assembly preparations, ecumenical cooperation, research activities and new projects. (52)

Rev. Chambron drew special attention to the book "Proclaiming Christ to his World" which was written by Rev. Manfred Lundgren at the request of the Commission on Communication. The book recounts the experience of Radio Voice of the Gospel in Addis Ababa/Ethiopia from 1957 to 1977. (53)

The ensuing discussion focused mainly on matters of strategy (with regard to China and Islam), the importance of broadcasting for African churches, and appreciation for DOC's involvement in Assembly preparations. The work of the IDL, the Budapest-based regional news service for Lutheran minority churches in Europe, as well as the book on RVOG by Pastor Lundgren, were also highly commended. (54)

9.3 Commission on World Service (EXHIBIT 9.3) (55)

This agenda item was introduced by Oberkirchenrätin G. Diestel, Chairperson of the Commission on World Service. She pointed out that the last Commission Meeting was held in the USA in 1983 and that two CDS Governing Committee Meetings were held in India and Sweden, respectively. In this connection Ms. Diestel expressed appreciation for the opportunity of such

international meetings which allow for the development of closer ties with the host church that go far beyond technical discussions. At present a conceptual dialogue is being developed between CDS and the member churches it serves in order to face up to the continual worsening of the general world economy. Recalling the Assembly theme of "hope", she stressed the importance of hope in this particular situation and the need to make every effort to attempt to meet as far as possible the challenges which WS faces in its work.

Dr. G. Ries, Director of the Department of World Service, reviewed problems and challenges faced by the Department since the last Executive Committee Meeting in Vancouver in 1982: (56)

- A team of development experts visited El Salvador (57)
Nicaragua, Honduras, Guatemala and Costa Rica in autumn 1983 where the situation is rapidly deteriorating; this visit was coordinated with various other service agencies;
- The severe floods in Brazil in July 1983 which (58)
had also damaged the Blumenau radio station. A joint WS/DOC effort raised sufficient funds to relocate the station to a higher area; in addition, World Service via the IECLB funded projects for the flood victims;
- The water development and sericulture projects (59)
initiated by the Department following the invitation of the Nepalese Government and the United Mission to Nepal;
- Upon the joint request of the Church of Uganda, (60)
the Uganda Government and the UNHCR, 60 - 80,000 refugees who have fled to Zaire will be repatriated to the West Nile province and helped to become again self-reliant farmers;
- WS/WCC involvement in Kampuchea since 1981; (61)
while the WCC provides financial assistance for medical programmes, WS helps in the area of cattle breeding, piggery and poultry;
- The terrible drought in Africa; WS is presently (62)
engaged in Ethiopia, Zimbabwe, Botswana and Mozambique to provide help to drought victims;
- The DS/WS joint unemployment study following an (63)
appeal during the last Executive Committee Meeting by one of its members; results will be reported to the LWF VIIth Assembly;
- The invitation of the GDR member churches to WS (64)
to interpret the work of the LWF department; this consultation will take place in March 1984 and include also other Eastern European participants;

- Three major challenges faced by WS at present: (65)
 - There are 3 million people around the world who have become refugees in their own nations due to war;
 - The training of refugee and development workers in Asia, Africa and Latin America; WS experience in this field will be of benefit to member churches and Christian Councils to enable them to gradually deal with their own refugee and development situations; (66)
 - Following the letter of the General Secretary addressed to all LWF member churches, many helpful suggestions have been received regarding WS Terms of Reference. In the main greater emphasis has been requested with regard to: (67)
 - closer cooperation between WS programmes and local churches in the future; (68)
 - closer cooperation with Christian Councils; (69)
 - awareness building and social and economic justice. (70)

Ms. C. Held, Director of the WS Community Development Service, summarised her written report (EXHIBIT 9.3.1) emphasising the increasingly difficult political and economic situation in the world which affect the needs and projects of the churches. Regarding the CDS criteria which is in the process of being reviewed on the basis of a questionnaire sent to member churches, many interesting and challenging comments have been received. A first draft of the revised criteria is presently being prepared. (71)

After having listened to the report on the activities of World Service and CDS, sincere appreciation for the work of this LWF department were expressed on behalf of Latin American, Asian, African, European and North American member churches. (72)

Concluding this discussion, the Executive Committee passed the following RESOLUTION: (73)

- 1) The Executive Committee encourages and endorses the engagement of World Service in the training, upon request, of church and Christian Council development and diaconic staff.
- 2) The Executive Committee endorses the following three new emphases in the revised WS Terms of Reference: (74)
 - closer cooperation between WS programmes and local churches; (75)

- closer cooperation with Christian Councils; (76)
- stronger emphasis on social and economic justice as stressed by President Kibira in his opening address. (77)

9.4 Commission on Church Cooperation (EXHIBIT 9.4 ff) (78)

Dr. J. Scherer, Chairperson of the Commission on Church Cooperation, introduced the work of this Commission. He commented on the shift which is taking place in the understanding of mission when the centre of gravity of Christian population is moving from the North to the South. He underlined the need for developing leadership in the churches of Africa, Asia and Latin America. He also referred to the self-evaluation of the work of the CCC and DCC at the forthcoming Commission Meeting in May 1984 and he reported on the follow-up work on the 1982 Stavanger Consultation on mission and evangelism culminating in the convening for the last week of January 1984 of an international working group to draft an LWF statement on mission.

The Director of the Department of Church Cooperation, Rev. R. Lehtonen, highlighted the report on the work of the Department since the last Executive Committee Meeting. (79)

The discussion centred on: (80)

- The need for increased efforts on behalf of the LWF to ensure exchange and cooperation among and with churches in Asia; (81)
- The role of youth in the work of the LWF; appreciation was expressed for the establishment of a youth desk in DCC and the improvement in communication between church leadership and youth; (82)
- The growing urgency and desire of churches in many parts of the world to place more emphasis on theological education which is to include not only seminary education but also training of other church workers and laity; (83)
- The need for a summary statement on mission and evangelism; the wish was expressed that the Executive Committee be given an opportunity to discuss the text of an LWF statement on mission which the forthcoming working party is to formulate prior to placing it before the Assembly; (84)
- Regarding new requests for CCC/DCC involvement from member churches, the need for selectivity on the part of the LWF was stressed;

- Recent intensified missionary activities of Islam; this question was also discussed in connection the President's address; (85)
- The important role of the LWF in promoting co-operation among churches on the same continent to help them meet the challenges of other religions; advance of the evangelistic work among the Hindu population was acknowledged; in this connection reference was made to the present upsurge of Hinduism in India which often takes aggressive forms and puts much pressure on LWF member churches in that country; (86)
- Possibilities to develop programmes of theological education in South Africa permitting whites and blacks to study together were welcomed. (87)

Responding to the concerns raised about Islam the Executive Committee suggested that the General Secretary in consultation with the Departments concerned investigate whether ecumenical studies which are being undertaken can be more widely used by LWF member churches which face an Islamic presence in their area. (88)

The Executive Committee received with thanks the reports of the Commissions. (89)

10. Ecumenical Relations (EXHIBIT 10 ff) (90)

President Wonno Bleij, the Chairperson of the Standing Committee on Ecumenical Relations, introduced the Committee's report and expressed his appreciation to all participants for their contributions.

President Bleij gratefully acknowledged the work Dr. G. Gassmann had accomplished as Secretary for Interconfessional Dialogue and Ecumenical Research since he joined the Lutheran World Federation on 1st June, 1982 and expressed his best wishes to Dr. Gassmann on his nomination to the post of Director of the Commission of Faith and Order in the World Council of Churches. (91)

President Bleij welcomed Dr. Eugene Brand who had been elected to the post by the Commission on Studies effective 1st January 1984. (92)

Dr. E. Brand in highlighting the report drew the Executive Committee's attention to the following points: (93)

1. BILATERAL DIALOGUES AND RELATIONS (EXHIBIT 10, paras. 1 - 8)
1. Anglican - Lutheran Dialogue (EXHIBIT 10, paras. 1 - 3) (94)

The report of the Standing Committee on Ecumenical

Relations with regard to Anglican-Lutheran Dialogue was received as information.

Upon the recommendation of the Standing Committee, (95)
the Executive Committee

VOTED: that the LWF establish together with the Anglican Consultative Council a Joint Anglican/Lutheran Committee to coordinate and assess developing Anglican-Lutheran relationships and to develop strategies for pursuing other goals suggested in the report of the Joint Working Group.

2. Baptist - Lutheran Dialogue (EXHIBIT 10, para. 4) (96)

The report of the Standing Committee was received with appreciation.

Upon the recommendation of the Standing Committee, (97)
the Executive Committee

VOTED: to approve the outline of the report (EXHIBIT 10.1.2) and authorize proceeding with the implementation of a dialogue as soon as the Baptist World Alliance is prepared to begin.

3. Methodist - Lutheran Dialogue (EXHIBIT 10, para. 5) (98)

The Executive Committee noted with appreciation the on-going work of the Methodist - Lutheran Dialogue.

4. Orthodox - Lutheran Dialogue (EXHIBIT 10, para. 6) (99)

The Standing Committee's Report on Orthodox-Lutheran Dialogue was received as information.

Upon the recommendation of the Standing Committee (100)
to provide assistance to the Documentation Centre for Lutheran - Orthodox Relations at the University of Erlangen, the Executive Committee

VOTED: that an amount of US\$ 5.000 be included in (101)
the Statement of Needs.

5. Reformed - Lutheran Dialogue (EXHIBIT 10, para. 7) (102)

The Executive Committee was informed about the proposal for a new Lutheran-Reformed Joint Committee which had been worked out between the World Alliance of Reformed Churches and the Lutheran World Federation. The proposal was accepted by the WARC Execu-

tive Committee in March 1983. The Executive Committee

VOTED: to authorize the reconstitution of a Lutheran Reformed Joint Committee to work along the lines suggested in paras. 11 - 22 of the Proposal for a New Lutheran - Reformed Joint Committee (EXHIBIT 10.1.3). (103)

6. Roman Catholic - Lutheran Dialogue (EXHIBIT 10, para. 8) (104)

The Executive Committee noted with appreciation the on-going work of the Roman Catholic - Lutheran Dialogue on regional as well as national levels.

Upon the recommendation of the Standing Committee, the Executive Committee (105)

VOTED: 1. to encourage national and regional dialogues between Lutheran and Roman Catholics and

2. to confirm the intention of the LWF to enter into a third round of dialogue with the Roman Catholic Church after 1984 because of the primary importance of these conversations. (106)

II. THE LUTHERAN WORLD FEDERATION, CHRISTIAN WORLD COMMUNIONS AND THE WORLD COUNCIL OF CHURCHES (EXHIBIT 10, para. 9) (107)

The Executive Committee noted with appreciation the on-going contacts between the Lutheran World Federation, the World Council of Churches and the Christian World Communions.

III. STUDY PROJECTS (EXHIBIT 10, paras. 10 - 23)

1. LUTHER JUBILEE, 1983 (EXHIBIT 10, para. 10) (108)

The report of the Standing Committee on the celebrations of Martin Luther's 500th anniversary all over the world was noted with appreciation.

The Executive Committee gratefully acknowledged the contributions made by those directly involved in preparing for this major event in 1983 and expressed special thanks to the General Secretary for his participation in many of these events. (109)

2. "GROWTH IN ECUMENICAL COMMITMENT" (EXHIBIT 10, (110)
paras. 11 - 17)

The Executive Committee noted the report of the Standing Committee on this document (EXHIBIT 10.1.4) and upon its recommendation

VOTED: to commend the document "Growth in Ecumenical Commitment" to the member churches and to participants in the Budapest Assembly for study and discussion. (111)

3. CONCEPTS OF UNITY (EXHIBIT 10, para. 18) (112)

The Executive Committee noted with appreciation that the results of a study on concepts of unity had been published by the Lutheran World Federation under the title "The Unity of the Church. Requirements and Structure" (LWF Report 15, 1983).

4. COMMUNICATION OF DIALOGUE RESULTS (EXHIBIT 10, (113)
para. 19)

The Executive Committee noted that it is intended to publish the information obtained from member churches with regard to their on-going dialogues and because of its importance will serve as background material for the Budapest Assembly and for the member churches.

5. SELF-UNDERSTANDING AND TASK OF THE LWF (EX- (114)
HIBIT 10, paras. 20 - 23)

The Executive Committee noted the reflections of the Standing Committee on this issue and upon its recommendation

VOTED: to convene a small consultation early in the year to examine the forthcoming report on the "Self-understanding and Task of the LWF" together with the appropriate material in "Growth in Ecumenical Commitment". This consultation would evaluate the report for presentation to the Assembly delegates. (115)

IV. DAR-ES-SALAAM TO BUDAPEST (EXHIBIT 10, paras. 24 - (116)
25)

The Executive Committee noted the report of the Standing Committee on Ecumenical Relations.

INSTITUTE FOR ECUMENICAL RESEARCH (EXHIBIT 10, (117)
paras. 26 - 29)

DIKR Ulrich von Brück in his capacity as Chairperson of the Board of Trustees gave an introduction to the work of the Institute for Ecumenical Research pointing to the fact that the Institute had begun its twentieth year of operation (EXHIBIT 10.2.1).

Dr. Harding Meyer, Director of the Institute for Ecumenical Research, presented the report of the Institute (EXHIBIT 10.2.2). (118)

In his report Dr. Meyer pointed to the various study projects which were completed or still underway at the Institute. Special attention was drawn to a study done by Prof. Dr. Carter Lindberg on the relationship between Lutheranism and the "Charismatic Movements". The book has been published under the title: The Third Reformation. Charismatic Movements and the Lutheran Tradition. The Executive Committee noted that no publisher had been found to produce a German translation of the entire work and upon the recommendation of the Standing Committee on Ecumenical Relations it (119)

VOTED: to encourage the Strasbourg Institute to find ways of publishing the existing condensation of the study both in German and in English. (120)

The report was received with appreciation by the Executive Committee. (121)

11. Committee on Assembly (EXHIBIT 11 ff) (122)

The Chairperson of the Sub-Committee on Assembly, Mrs. Bodil Soelling, introduced the report. She called on members of the staff to report on specific items.

1. Size of the Assembly (123)

The Executive Committee accepted the recommendations of the Sub-Committee on Assembly about action to be taken concerning the requests of four member churches to modify the allocation of delegates, and concerning those member churches whose nominations did not comply with the previous decision of the Executive Committee (EXHIBIT 11, paras. 9 - 19).

The Rev. A. Idland, the Youth Desk Coordinator, explained the reason for the proposed change in the number of youth delegates (EXHIBIT 11.1). It was pointed out by the staff that the proposal was in accordance with the decision of the Executive Committee Meeting in Vancouver, when it had been stated that it was desirable that 20% of the total delegates should be youth delegates. (124)

The Executive Committee

(125)

VOTED: to approve the recommendation for additional youth delegates. The additional delegates from Eastern Europe should come from the Evangelical Lutheran Church in Saxony, the Evangelical Lutheran Church in Saxony, the Evangelical Lutheran Church in Mecklenburg, the Lutheran Church in Hungary and the Estonian Evangelical Lutheran Church.

2. Model and Style of the Assembly

(126)

Dr. Carl H. Mau, Jr. presented the time schedule as revised and approved by the Sub-Committee on Assembly (EXHIBIT 11.2). It provides for the 4 important elements of worship, Bible study, plenary sessions and working groups. He described the envisaged roles of the Coordinating Committee and the Business Committee.

In reply to a question from the Executive Committee, (127) Bishop Kaldy explained why a closing rally was not being planned. It was felt that as there would already be large-scale events on the 3 preceding Sundays, an additional rally at the end of the Assembly would be too much.

The Executive Committee received the revised time schedule and plans as information. (128)

3. Worship Life of the Assembly (EXHIBIT 11, paras. 23 - 24) (129)

RECEIVED AS INFORMATION

4. Assembly Content

(130)

The Executive Committee discussed the proposed new formulations of the issues, and the proposal that the subject of "The Church and the Jewish people" should be dealt with by a separate group, rather than by one of the working groups on the issues (EXHIBIT 11, paras. 38 - 56).

After discussion on the formulation of issue No. 11, (131) the Executive Committee

VOTED: that issue No. 11 should be formulated as follows: "Promoting human rights (civil, political and religious)." The amended list of issues was then adopted unanimously.

After discussion on the most appropriate method of (132)

dealing with the subject of the Church and the Jewish people, the Executive Committee

VOTED: that a special group at the Assembly be asked to study the subject and to draft a statement to put before the Assembly. (133)

It was noted that the German translation of the issue formulations would have to be revised. (134)

The Executive Committee then heard a progress report on the preparation of material for the working groups. It was generally agreed by the members of the Committee that the material should be available as soon as possible so that participants may have time to study and discuss them, particularly at church gatherings. (135)

The Executive Committee (136)

APPROVED a list of issues for working groups at the Assembly (EXHIBIT 11.7).

5. Visitors' Program (EXHIBIT 11, paras. 64 - 72) (137)

The Rev. Andras Reuss gave a report to the Executive Committee on the envisaged program for visitors. There will be three parallel programmes: those offered by LWF, those offered by the host church, and those offered by the Hungarian Tourist Agency.

While sympathising with the concern expressed about the expense which visitors from some East European countries would incur because of the unfavourable exchange rate, Pastor Reuss expressed the view that further financial help would not be possible. But he mentioned that the host church had arranged that 50 visitors from Eastern Europe will be accommodated by local congregations. (138)

It was confirmed that there would be no problem of space in the Sports Hall, and so no limitation on the number of accredited visitors would be necessary. (139)

The Executive Committee emphasised the need for publicising the possibilities for participants in the Assembly to visit churches in neighbouring countries before or after the Assembly. The invitation of the Austrian churches to 20 participants from Asia, Africa and Latin America was noted. (140)

6. Mass Media (141)

The Committee received the report (EXHIBIT 11, paras. 73 - 81) of the Sub-Committee about the progress being made in this area. It was agreed that a better

descriptive heading for these activities would be "Communication Activities".

7. Working Groups (142)
- The report (EXHIBIT 11, paras. 82 - 88) was received as information.
- The Executive Committee discussed the possible composition of the working groups. It was agreed that a balance of age, sex, and region should be aimed at. Where possible, the participants' first choice of group would be respected, and it was unlikely that third choices would have to be used. (143)
8. Reports from Pre-Assembly Regional Consultations
1. Africa Pre-Assembly Consultation (EXHIBIT 11, para. 89) (144)
- RECEIVED AS INFORMATION
2. Asia Pre-Assembly Consultation (EXHIBIT 11, paras. 90 - 91) (145)
- RECEIVED AS INFORMATION
3. Europe Conference (EXHIBIT 11, paras. 92 - 93) (146)
- RECEIVED AS INFORMATION
4. The International Women's Consultation (EXHIBIT 11, paras. 94 - 95) (147)
- RECEIVED AS INFORMATION
5. The Latin American Pre-Assembly Consultation (148)
- The report (EXHIBIT 11, paras. 96 - 99) was received as information.
- Upon recommendation of the Assembly Committee, the Executive Committee (149)
- VOTED: to give an opportunity to a Spanish-speaking press representative to attend the Assembly.

With regard to the discussion on the Central American region, The Executive Committee, upon the recommendation of the Assembly Committee (150)

VOTED: to invite and pay costs for a representative from that region (El Salvador, Guatemala, Nicaragua). (151)

9. Pre-Assembly Youth Consultation (152)

The Executive Committee received the report of the Sub-Committee on the Pre-Assembly Youth Consultation (EXHIBIT 11, paras. 103 - 111).

The recommendation of the Sub-Committee on the 4 additional stewards (EXHIBIT 11.4) was accepted by the Executive Committee. (153)

10. Finances (154)

(See Report of the Finance Committee, EXHIBIT 14.)

11. Technical Matters (155)

The Executive Committee received the report (EXHIBIT 11, paras. 116 - 120) of the Sub-Committee concerning the arrangements for interpretation and translation, for accommodation, and for the provision of Assembly bags.

A member of the Committee made a plea that the need for proper stewardship of our resources should be kept in mind when making further plans for the Assembly. (156)

12. Local Preparatory Committee (157)

Bishop Kaldy of the Lutheran Church in Hungary emphasised the fact that there will be a warm welcome from the Hungarian Church, and of the state authorities to the LWF Assembly.

It was also reported that a letter of good wishes had been received by the Hungarian Church from a member of the Hungarian Government. (158)

13. Rules of Procedure (EXHIBIT 11.3) (159)

The Executive Committee reviewed draft Assembly Rules of Procedure as proposed by the Assembly Committee.

These had been prepared by staff using the Dar es Salaam rules as a model, with such changes being made as necessary to reflect the changes in Assembly structure between Dar es Salaam and Budapest.

Discussion focused on election procedures, with the Committee wishing to ensure that the rules were clear and unambiguous. In a series of votes, the Committee DECIDED: (160)

1. For election of the President and Members of the Executive Committee: (161)
 - a. Quorum. A minimum of 3/4 of the registered delegates shall be required for voting to proceed. (162)
 - b. If only one candidate is nominated: An affirmative majority shall be required for election. (An "affirmative majority" means more than half of the votes, with blanks and spoiled ballots counting as "no" votes.) If an affirmative majority is not achieved, the Nominations Committee shall be asked again to nominate one or more candidates. (163)
 - c. If two candidates are nominated: An affirmative majority shall be required for election on the first ballot. If neither candidate achieves an affirmative majority, a second ballot shall be held. In the second ballot, the candidate with the greater number of votes shall be elected. In case of a tie, the chairperson shall draw lots to determine the winner. (164)
 - d. If more than two candidates are nominated: An affirmative majority shall be required for election on the first ballot. If no candidate achieves an affirmative majority, a second ballot shall be held between the two candidates with the largest number of votes. In the second ballot, the candidate with the greater number of votes shall be elected. In case of a tie, the chairperson shall draw lots to determine the winner. (165)
2. For voting on Motions: (166)

A minimum of one half of the registered delegates shall be required for voting to proceed. An affirmative majority of those voting shall be required to pass a motion. Abstentions and votes not clearly affirmative shall be counted as "no" votes. In case of a tie, the motion is lost. If the chairperson is a delegate, he or she shall be entitled to one vote.

At the conclusion of discussion, the Executive Committee commended the proposed Assembly Rules of Pro- (167)

cedure (EXHIBIT 11.3) for adoption by the Seventh Assembly.

14. Speakers at the Assembly (EXHIBIT 11.5) (168)

The Executive Committee discussed the matter of possible speakers for the keynote address, major presentations, reactions and Bible studies.

12. Reports from Member Churches and National Committees (169)
(EXHIBIT 12.1 ff)

A number of the reports contained in EXHIBIT 12 including those distributed during the meeting, were highlighted orally.

Two corrections were requested to be made in the reports (170) of the GDR National Committee and the Ethiopian Evangelical Church Mekane Yesus, respectively. They are reflected in EXHIBIT 12 - distributed anew - which also contains those reports distributed at the meeting.

Dr. K. Rajaratnam, United Evangelical Lutheran Churches (171) in India, reported on the problems of stewardship and church economy and on plans to strengthen the spiritual life of Lutheran churches in India. Dr. E. Abraham of the Ethiopian Evangelical Church Mekane Yesus and Rev. S. Abrahamse, Federation of Evangelical Lutheran Churches in Southern Africa, highlighted their reports. Dr. I. H. Poell of the Estonian Evangelical Lutheran Church in Exile transmitted greetings to the Executive Committee on behalf of his National Committee.

Furthermore, oral presentations on the life of Lutheran (172) churches in the Soviet Union were given by Rev. Dr. P. Wee, USA National Committee, Rev. J. Erickson-Pearson, Lutheran Church in America, and Rev. Dr. S. Dahlgren of the LWF Department of Church Cooperation. Rev. Erickson-Pearson was on her way back to the USA after a visit with congregations in the Soviet Union and brought greetings from them to the Executive Committee. The Committee learned with interest about the life and the strong sense of commitment of these congregations and rejoiced in their witness.

13. Constitution Committee (EXHIBIT 13) (173)

With this report, presented by Committee Chairperson Horst Göldner, the present Constitution Committee completed its work. The Committee commended several constitutional amendments to the Executive Committee for its endorsement and transmittal to the VIIth Assembly. The Committee also recommended that the Executive Committee approve certain amendments to the Constitution and By-Laws

of the Lutheran Foundation for Inter-Confessional Research (Strasbourg Institute). (For purposes of the LWF Constitution, the English text is definitive. For purposes of the Strasbourg Constitution and By-Laws, the definitive text is the German.)

Mr. Göldner noted that the Constitution is a delicate instrument: that one change may require other changes in order to adjust to it. It is not a static instrument, however. As the LWF has changed over the years, so must the Constitution change from time to time. The LWF is different and stronger now than when it was founded, and even than it was at the time of the last Assembly. (174)

1. Pulpit and Altar Fellowship Among Lutheran Churches (Article III (1).) (175)

The Executive Committee, as in 1982, discussed the desirability of having an article providing for member churches of the Federation to be in pulpit and altar fellowship with each other. This would proclaim a relationship which in fact exists among virtually all member churches, and some Committee members expressed the view that this should have been done long ago. The Committee

RECOMMENDED unanimously that the following language be added to the end of Article III (1) ("Nature"): (176)

The member churches of the Lutheran World Federation understand themselves to be in pulpit and altar fellowship with each other. (177)

It was noted that the term "pulpit and altar fellowship" is a technical term and thus the word "fellowship" was used rather than "community." (178)

2. Functions of the LWF (Article III (2).) (179)

Both in 1982 and this year, the Committee considered certain amendments to the language describing the functions of the LWF. The amendments aimed at reflecting current understanding of theological concepts and at more clearly describing the Federation's work.

2.1. In 1982, the Executive Committee voted to recommend that Article III (2) (c) be amended as follows (new language is written in CAPITALS and language to be deleted is in parentheses): (180)

Develop COMMUNITY (fellowship) and cooperation in study among Lutherans. (181)

This amendment replaces what some consider to (182)

be non-inclusive language with a more inclusive term. Also in 1982, the Executive Committee voted to recommend that Article III (2) (d) be amended as follows:

Foster Lutheran interest in, concern for, (183)
and participation in THE ecumenical move-
ment(s).

This amendment reflects the understanding that (184)
there is one ecumenical movement (in which many
organizations participate), not several.

- 2.2. This year, the Committee considered the reword- (185)
ing and coordination of other clauses of Article
III (2), in order to reflect the call to pro-
claim the Gospel and to serve the whole human be-
ing, and to remove what was felt to be an unhelp-
ful and unholistic spiritual/physical dichotomy.
After extended discussion, the Committee

RECOMMENDED unanimously that Article III (2) (186)
(e) be amended as follows:

Support Lutheran churches and (187)
groups as they endeavor to (meet
the spiritual needs of other Luther-
ans and to) extend the Gospel AND
CARRY OUT THE MISSION GIVEN TO THE
CHURCH.

This wording retains the easily-understandable (188)
task "extend the Gospel" and adds the important
term "mission." Continuing, the Committee

RECOMMENDED unanimously that Article III (2) (189)
(f) be amended as follows:

HELP (Provide a channel for) Lu- (190)
theran churches and groups, AS A
SHARING COMMUNITY, to SERVE (help
meet) HUMAN NEED (physical needs)
AND TO PROMOTE SOCIAL AND ECONOMIC
JUSTICE.

This amendment corrects the language of spir- (191)
itual/physical dichotomy and underlines the
concern for promoting justice and examining the
root causes of injustice.

3. Membership (Article IV.) (192)

In 1982, the Executive Committee approved in princi-
ple that there should be new forms of participation
in the work of the LWF. This year, the Committee

RECOMMENDED unanimously that the following language (193)
be adopted in Article IV to implement

this:

IV. MEMBERSHIP AND OTHER FORMS OF AFFILIATION (194)

1. Member Churches

(Present text of Article IV.)

2. Recognized Churches, Councils, and Congregations (195)

The Lutheran World Federation may recognize as eligible to participate in the work of the Federation non-member churches, councils, or congregations which accept the doctrinal basis set forth in Article II of this Constitution. The granting, conditions, and continuation of such recognition shall be governed by the By-Laws.

This amendment would provide constitutional recognition for the current category of "recognized congregations" and would in addition broaden the number of bodies eligible to participate in the LWF's work. Members of the Membership Committee commented that this amendment would help resolve some of the difficult cases which they have faced. The proposed By-Laws would require that the recognized status be periodically reviewed. (These proposed By-Laws were submitted for illustrative purposes only; actual By-Laws could only be adopted at the earliest in 1985.) (196)

4. Expansion of the Executive Committee and Increase in the Number of Officers (Article VII.) (197)

4.1. Executive Committee

LWF has received requests from Asia, Latin America and North America for increased representation on the Executive Committee. Given the fact that there are approximately as many Lutherans in Asia as in Africa, and given that Asia has more member churches, it was argued that Asia should also have 5 Executive Committee members, instead of the 4 at present. Latin America presently has 2 members; the present practice has been that one member would come from Brazil and the other from either Argentina or Chile. There is a desire for another member so that other churches in the region may also be represented. From North America came the request for an Executive Committee member for the Association of Evangelical Lutheran Churches (AELC). When the new Lutheran church in the United States is formed, this new member would be one of those coming from that church. These requests could be grant-

ed either by expanding the Executive Committee or by reducing representation from other regions. With one dissent, the Constitution Committee had recommended that the Executive Committee be expanded by three, resulting in an Executive Committee of 33 members.

By a vote of 3 to 15, with 9 abstentions, the Executive Committee failed to recommend expansion of the number of Executive Committee members. Opposition was based both on institutional and financial grounds, with fear that the Executive Committee would soon grow so large as to be unwieldy, and that the added costs of such growth would result in less money for a worthy project. It is possible that, in discussions at Budapest, the Executive Committee may decide to recommend changes in the present pattern of regional representation on the Committee. (198)

4.2. Officers

(199)

Considering the increasingly important role assigned to the Officers, and considering the strong desire of many member churches for regional representation in LWF structures, the Committee discussed an increase in the number of Officers. If there were seven Officers, then one could be chosen from each of the seven regions (i.e. Western Europe, Nordic Europe, Eastern Europe, Africa, Asia, Latin America, North America). Under the present system, at least two of those regions are unrepresented among the Officers. Opposition to the proposal was based on financial grounds and on the fear that an increase would rigidify regional structures within the Federation, so that persons would think of themselves as representing regions rather than the Federation as a whole. On a vote of 14 to 11, with 2 abstentions, the Committee

RECOMMENDED that Article VII (2) be amended to increase the number of Vice-Presidents from three to five. (200)

5. Matters Relating to the General Secretary (Articles XI and VII.) (201)

5.1. Term of Office

In 1982, the Executive Committee voted that the first sentence of Article XI be amended so as to provide a fixed five-year term for the General Secretary.

Upon further reflection at the suggestion of (202)
the Officers and the Constitution Committee,
the Executive Committee would recommend that
the General Secretary not be elected for a fix-
ed five-year term but rather be elected to serve
from the year after an Assembly until the year
after the next Assembly. The Committee gave
weight to the arguments that (1) the General
Secretary should be particularly responsible
for the implementation of an Assembly's deci-
sions, and that this responsibility would be
clearly underlined by tying the General Secre-
tary's term to the Assembly cycle; (2) the
new Executive Committee should have the full
responsibility for search and election of the
General Secretary; (3) the outgoing and in-
coming General Secretaries should have reason-
able time within which to arrange their affairs
for an orderly succession and transition.

The Committee also discussed the provision (203)
which states that the General Secretary shall
work under the "general supervision" of the
President. Some members felt that it was un-
realistic to expect a President to be able to
exercise supervision over someone far away,
and that the provision should be changed to
"in consultation," which more closely reflects
what is possible and what actually happens.
The task is to avoid both a President who acts
as an administrator and a General Secretary
who acts as a presiding officer.

The Committee (204)

RECOMMENDED unanimously that Article XI be a-
mended as follows:

Article XI. GENERAL SECRETARY (205)

BEFORE DECEMBER 31 OF THE YEAR (Im-
mediately) following (the close of)
each Assembly, the Executive Commit-
tee shall elect a General Secretary,
(who shall devote full time to this
office and who shall serve until the
close of) WHOSE TERM SHALL END DUR-
ING THE YEAR AFTER the next Assembly.
The General Secretary shall be re-
sponsible to the Executive Commit-
tee. It shall be the General Secre-
tary's duty to carry out the deci-
sions of the Assembly and of the
Executive Committee IN CONSULTATION
WITH (under the general supervision
of) the President and to report
through the Executive Committee to
the Assembly of the Federation.

5.2. Termination

(206)

In 1982, the Constitution Committee noted that there is presently no clear rule for relieving a General Secretary of his/her duties before the end of the term. The Committee felt that such a provision was necessary, although hopefully such an unusual and serious action would never have to be taken. The Committee

RECOMMENDED unanimously that Article VII (3) (207)
be amended as follows (in this case,
the language in parentheses is not
to be deleted; it is in parentheses
in the Constitution):

3. The Executive Committee shall (208)
conduct the business of the
Lutheran World Federation in
the interim between Assemblies,
shall encourage the formation
and work of national committees
and receive annual reports from
them, AND shall elect a General
Secretary and prescribe the du-
ties of that office. THE EXECU-
TIVE COMMITTEE MAY TERMINATE
THE SERVICES OF THE GENERAL SEC-
RETARY BY A TWO-THIRDS VOTE.
IT shall make a full annual re-
port (including complete finan-
cial statements) to all Member
Churches, may establish commis-
sions and/or committees not
otherwise provided for, shall
appoint the membership for the
commissions and such committees,
and shall represent the Federa-
tion in all external relations.

The Committee strongly recommended that the (209)
By-Laws should include procedures and rules
for disciplining, dismissing or declaring in-
competent a General Secretary, so as to make
sure that all rights are protected should such
disciplinary measures be considered. For exam-
ple, a General Secretary should not be dismiss-
ed without cause.

6. Constitutional Ambiguity (Article XIII.) (210)

In 1982, the Executive Committee voted that the last
sentence of the English text of Article XIII be amend-
ed as follows, so as to clarify an ambiguity:

Amendments so made shall become effective one (211)
year after their adoption by the Assembly un-

less objection has been filed with the Executive Committee by (Churches embracing in aggregate) one-third of the (constituency) MEMBER CHURCHES of the Federation.

7. By-Laws (Article XIII.) (212)

In 1982, the Executive Committee decided that it was its sense that By-Laws should be developed for the procedures of the LWF. This year, for illustrative purposes, the Executive Committee received draft By-Laws (EXHIBIT 13.1). The final By-Laws would be considered and adopted by the next Executive Committee no sooner than 1985, after approval of a constitutional amendment providing for By-Laws. As such an amendment, the Committee

RECOMMENDED unanimously that Article XIII be amended (213)
as follows:

XIII. AMENDMENTS AND BY-LAWS (214)

1. Amendments

{Present text of Article XIII, as amended to remove the ambiguity (see 13.6 above).}

2. By-Laws (215)

The Executive Committee may adopt By-Laws not inconsistent with this Constitution for the conduct of the business of the Lutheran World Federation. Such By-Laws may be adopted, amended or suspended by simple majority.

Some members of the Committee also recommended that (216)
the drafters of the By-Laws consider providing for advance notice of amendments, as is the case with constitutional amendments.

8. AMENDMENTS TO THE CONSTITUTION AND BY-LAWS OF THE LUTHERAN FOUNDATION FOR INTERCONFESSIONAL RESEARCH (217)
(Strasbourg Institute) (EXHIBIT 13.2)

At its meeting of March 8-11, 1983, the Board of Trustees of the Strasbourg Institute for Ecumenical Research proposed several amendments to the Constitution and By-Laws of the Lutheran Foundation for Interconfessional Research. These are appended hereto in EXHIBIT 13.2. In order for such amendments to take effect, they must be approved by the LWF Executive Committee.

Upon recommendation of the Constitution Committee, (218)
the Executive Committee unanimously

APPROVED the amendments to the Constitution and By- (219)
Laws of the Lutheran Foundation for Inter-
confessional Research which were proposed
by the Foundation's Board of Trustees at
its meeting of March 8-11, 1983, and which
are attached hereto as EXHIBIT 13.2.

14. Report of the Officers (EXHIBIT 14)

1. Opening (220)

RECEIVED AS INFORMATION

2. Agenda and Time Schedule (221)

RECEIVED AS INFORMATION

3. Approval of Minutes of Last Meeting (222)

RECEIVED AS INFORMATION

4. Financial Matters

4.1 Procedures for LWF General Reserve Funds (223)

RECEIVED AS INFORMATION

5. Personnel Matters

5.1 Financial Accountant, Office for Finance, Per- (224)
sonnel & Administration

RECEIVED AS INFORMATION

5.2 Reappointment of One Member of the Board of the (225)
Staff Welfare Plan

RECEIVED AS INFORMATION

5.3 New Staff Welfare Plan Regulations (226)

RECEIVED AS INFORMATION

6. Office Space (227)

RECEIVED AS INFORMATION

7. Miscellaneous

7.1 Office of the General Secretary (228)

The Executive Committee

VOTED: that the President, on behalf of the Executive Committee, inform the LWF member churches and the Assembly delegates of the current situation regarding the election of a General Secretary following the Budapest Assembly. Such information shall include:

1. Provisions of the present Constitution for electing a General Secretary; (229)
2. The Executive Committee's recommendation for a constitutional change; (230)
3. The necessity for an interim General Secretary if the constitutional amendment is adopted; (231)
4. The recommendation of the present Executive Committee to the new Executive Committee for providing such interim leadership if the amendment is adopted, with the indication that the procedure would honour both the old and new constitutional provisions; (232)
5. The clear indication that the new Executive Committee would be free to accept or reject this recommendation and proceed with the election of a General Secretary according to its own good judgement. (233)

7.2 Peace (234)

Upon the recommendation of the Officers, the Executive Committee addressed the following RESOLUTION to LWF member churches and to the Stockholm conference for world peace commencing on 23rd January 1984:

"At the beginning of the Conference on Confidence and Security Building Measures and (235)

Disarmament in Europe, the Executive Committee of the Lutheran World Federation representing 97 churches from all over the world, now in session in Geneva, greets the delegates in Stockholm.

Deeply concerned about the deterioration of relationships between the USA and the USSR and between Warsaw Pact and NATO countries and deploring the present unimpeded nuclear, chemical and conventional arms race, the Executive Committee is aware of the great significance of the Stockholm conference for world peace and expresses its support for its objectives. We urge you to remain together and to produce lasting agreements. (236)

We assure you that we are committed, on the basis of our Christian faith, to promoting understanding and trust between peoples living in different social systems. We continue to encourage all our member churches to participate in such efforts. (237)

With our prayers we send our best wishes for the success of your conference." (238)

7.3 Luther Celebrations (239)

RECEIVED AS INFORMATION

7.4 Report on South Africa (240)

RECEIVED AS INFORMATION

8. Date and Place of Next Meeting (241)

RECEIVED AS INFORMATION

15. Report of the Board of Trustees (242)

There was no new information available at the time of the Executive Committee Meeting.

16. Personnel Matters

1. Appointments and Renewal of Terms

1.1 Director of Church Cooperation (expiration of term: 30th September 1984) (243)

Upon the recommendation of the Commission on Church Cooperation and with the concurrence of the General Secretary, the Executive Committee

VOTED: to extend the Rev. Risto Lehtonen's term for a period of three years, i.e. until 30th September 1987. (244)

1.2 Associate Director of Studies (245)

Upon the recommendation of the Commission on Studies and with the concurrence of the General Secretary, the Executive Committee

VOTED: to appoint the Rev. Dr. Eugene Brand as Associate Director of the Department of Studies for a period of three years, i.e. until 31st December 1986. (246)

2. Personnel Policies (247)

The Executive Committee received as information the amendment made by the Officers of the Personnel Policies concerning the appointment of executive staff. The request was made that this matter be discussed at the next Executive Committee Meeting in July 1984.

3. Staff Welfare Plan (248)

Upon the recommendation of the Officers, the Executive Committee RATIFIED the Officers' action as taken during their February and July 1983 Meetings to read as follows:

1. Endorsed in principle Plan A (document 1830) of the Schweizerische Treuhandgesellschaft which the SWP Board on 17th December 1982 voted to recommend that LWF Officers adopt. (249)
2. Recommended that every effort should be made to cover the shortfall of SFr. 4.5 mio in the LWF/SWP as of 31st December 1982 in the near future. (250)
3. However, taking into account the present financial situation of LWF member churches, authorised, that SFr. 3.5 mio (US dollars 1.75 mio) of this amount, following consultation with the LWF Commissions concerned, be covered prior to 1st August 1983 as follows: (251)

- a) SFr. 2,450,000 (US\$ 1,225,000) from the LWF/WS General Reserve; (252)
- b) SFr. 1,050,000 (US\$ 525,000) from other LWF departments' General Reserves. (253)
- 4. that the LWF contribution to the Provident Fund be raised to 16.22 percent p.a. and to the LWF Pension Fund from 7 percent p.a. to 11.5 percent p.a. of the annual payroll until the deficit is covered. (254)

17. Financial Matters (EXHIBIT 17 ff) (255)

In introducing the joint report (EXHIBIT 17), the Treasurer expressed deep gratitude to member churches for the trust shown in the LWF by their on-going support of programs and projects. While the overall present financial situation is stable, some thought has to be given to the future. He then especially emphasized the need for a balanced "A" budget for Geneva headquarters, for a study on a more coordinated LWF Geneva "A" budget and for consideration of the presentation of the "A" budget in Swiss francs.

1. Report of the Treasurer and Comptroller (256)

The Executive Committee

- VOTED:
- 1. that the report of the Treasurer and Comptroller be received with appreciation;
 - 2. aiming at ending deficit financing prior to the preparation of the 1986 Abbreviated Analytical Statement of Needs (AASON) that a study be made by the General Secretary of a more coordinated LWF Geneva "A" budget approach, with appropriate reserve funds, which ensures that the multipurpose nature of the LWF is retained and that designated grants (for example hunger and development funds) are not diminished; (257)
 - 3. that the new Executive Committee establish in 1984 a Committee on Program Priorities, building on the previous Committee on Program Priorities work, to determine the LWF future priorities, paying special attention as to how program priorities and funding relate. (258)

2. Ratification of Officers' Action on 1982 Audit Reports (259)

The Executive Committee ratified the Officers' action on the 1982 audit reports. It reads as follows:

The Officers

- VOTED: 1. that the audit reports for 1982 for the General Secretariat, the four Commissions, as well as the Group Financial Statement be accepted; (260)
2. that the audit reports for 1982 for the Strasbourg Institute and the Staff Welfare be accepted; (261)
3. that the contributions received from member churches towards the 1982 membership fees be gratefully acknowledged and that the Lutheran World Federation place on record its appreciation to the LWF member churches, related agencies and other donors for their generous contributions towards the Lutheran World Federation and its programs during the year 1982; (262)
4. that the Treasurer and Comptroller be requested to work out procedures for the various LWF General Reserve Funds to be presented at the next LWF Officers' Meeting. (263)

In addition, the Executive Committee (264)

VOTED: that in addition to the 1983 and following years regular audits, a qualitative audit be carried out, taking into account the principles of good stewardship. It should deal with the following aspects:

1. that the decisions of the Executive Committee and Officers relating to expenditure have been carried out; (265)
2. that expenditure in individual items have been kept within the framework of the budget; (266)
3. that funds have been administered and actually spent economically. (267)

The Treasurer also informed the Executive Committee of the intention to establish a committee of three members as an advisory group to the auditors. (268)

3. Projected 1983 Financial Results (269)

The Executive Committee

- VOTED: 1. that the \$ 325,000 received as undesignated funds from member churches for the

1983 Geneva "A" shortfall and/or the Assembly shortfall be allocated as follows:

1983 "A"	-	\$ 250,000
Assembly	-	75,000

2. that the \$ 250,000 allocated for 1983 "A" (270) be shared as follows:

DS	-	\$ 120,000
DOC	-	120,000
DCC	-	10,000

3. that the remaining 1983 "A" shortfall of (271) approximately \$ 231,000 be covered by the relevant departments' General Reserve Funds.

4. 1984 Statement of Needs

4.1 Ratification of Officers' Resolution on (272)
1984 Statement of Needs

As the 1984 Statement of Needs had received appropriate clearance by the Officers at their July 1983 meeting, the Executive Committee

VOTED: 1. to ratify the action of the Of- (273)
ficers;

2. that in view of the possible (274)
1984 "A" shortfall, the 1984 LWF Geneva "A" budget be decreased by at least \$ 200,000. The steps taken by the General Secretary and the Comptroller, in consultation with the Treasurer, to achieve these savings should be reported to the LWF Executive Committee at its July 1984 meeting;

At the July 1984 Finance Com- (275)
mittee meeting full details should also be given on 1984 LWF financial situation.

3. that the Commissions and other (276)
units make further economies in the 1985 AASON "A" items so that income and expenditure are fully balanced;
4. that the number of LWF Geneva (277)
staff in each department not exceed the 1984 levels.

4.2 Ratification of Officers Approval of 1984 Membership Contributions and Allocations to the Units (278)

The Executive Committee

VOTED: to ratify the action taken by the Officers at their July 1983 meeting with regard to the approval of the 1984 membership contributions and allocations to the units (EXHIBIT 17, item 4.2).

5. Assembly Fund Report (279)

After discussion, the Executive Committee

VOTED: that the LWF General Secretary request member churches to respond favorably and urgently to the proposed Assembly Fund contributions still required of \$ 395,000.

With regard to the Assembly fee of \$ 5.-- a day, it was clarified that this fee applied to all participants with the exception of youth and participants from Eastern European countries. (280)

6. Review of Signing Authorizations (281)

The Executive Committee

VOTED: that the signing authorizations as listed in EXHIBIT 17.5 be approved.

7. Use of General Reserve (282)

The action taken by the LWF Officers (EXHIBIT 17, item 7) in regard to the use of the General Reserve was received as information.

8. Ratification of the Officers' Action on the Staff Welfare Plan Contribution (283)

The Executive Committee

VOTED: to ratify the Officers' action on the Staff Welfare Plan contribution.

Introduction

Mr. William T. Billings, who, in the absence of the Chairperson, Mrs. Fibi Nadah, had chaired the meeting of the Standing Committee, introduced the discussion on applications for membership. He explained how the Committee had dealt with these applications. Questions about the size of churches had been raised, but the Committee had been informed that the size of a church was not a criterion for approval of its application. However, it was felt that where applicant churches came from an area where there were no other LWF member churches to provide further information, it would be advisable for an LWF staff member, or another person designated by the LWF, to visit such churches in order to be better informed of the nature, life and work of the applicants.

The Chairperson of the Committee then informed the Executive Committee that three applications had been recommended for membership of the LWF. The Committee had been satisfied that the applications had fulfilled the criteria for membership. (285)

1. THE LUTHERAN CHURCH IN TAIWAN

(286)

After this explanation and other positive comments from members of the Executive Committee, the Executive Committee agreed to

RECOMMEND to the Assembly in Budapest the acceptance (287)
of the Lutheran Church in Taiwan as a full
member of the LWF.

2. THE INDONESIAN CHRISTIAN LUTHERAN CHURCH

(288)

After some queries for clarification had been positively answered by the Chairperson of the Committee, and positive interventions made by members of the Executive Committee, the Executive Committee agreed to

RECOMMEND to the Assembly in Budapest the acceptance (289)
of the Indonesian Christian Lutheran Church
as a full member of the LWF.

3. THE COUNCIL OF LANKA LUTHERAN CHURCH

(290)

After some questions and positive answers and interventions from members of the Executive Committee, the Executive Committee suggested that while accepting the proposal to recommend this church for full member-

ship of the LWF, it would be advisable for a member of the LWF staff to visit the church before the Assembly in July.

The Executive Committee then agreed to (291)

RECOMMEND to the Assembly in Budapest the acceptance of the Council of Lanka Lutheran Church as a full member of the LWF.

The Executive Committee made the following general (292)

RECOMMENDATION: It is suggested that the LWF staff or persons designated by the LWF should as a matter of principle visit churches applying for membership whenever feasible, especially those churches located in isolated places.

The Executive received as information the progress (293)
report on other applications which are being processed by the staff (EXHIBIT 18).

19. Date and Place of Next Meeting (294)

The Executive Committee will hold its next meeting in Budapest/Hungary prior to the LWF VIIth Assembly, i.e. from 17th to 20th July. The Opening Worship will take place in the evening of 16th July.

20. Resolution of Thanks (295)

It is not usual for the annual meetings of the LWF Executive Committee to take place in Geneva. They have normally been held in a country where there is a member church, which becomes the host churches for the meeting.

However, for the second time in the life of this Executive Committee, we have met in Geneva. We have not had the privilege of relating ourselves to a member church, and of drawing from the rich variety of culture and traditions found within our Federation. However, on Sunday, 15th, many members of the Committee attended the services of the three Lutheran congregations in the city. One hopes that this experience provided some opportunity to sense the Lutheran presence in Geneva, even though in a small way. Furthermore, we had the opportunity of having our opening worship in the Ecumenical Centre. This was not only another ecumenical experience, but also generated a feeling of being one with the staff of the LWF and the WCC in a worshipping community. It was an opportunity for many staff members to meet some of you. This opportunity does not come very often, and it was, therefore, greatly appreciated. (296)

The fact that our meeting has been held in Geneva has also made it possible for many members of staff to attend and follow some of the proceedings of the Executive Committee. Few staff members would have had this opportunity otherwise. The experience has been appreciated by many of the staff and their gratitude to the Executive Committee is hereby recorded. (297)

Many members of the LWF staff at headquarters have been involved in the planning of this Executive Committee Meeting. It would be impossible and probably unwise to attempt to enumerate the names of all the people who have helped in this way. There are those who made plans for the meeting months beforehand, those who have prepared material for the meeting, and those who have been responsible for various tasks in the course of the meeting and the preceding sub-committee meetings. (298)

The Executive Committee hereby expresses its gratitude: (299)

- to the three local congregations - German, English and Swedish - which were visited by members of the Executive Committee on Sunday, 15th January; (300)
- to the Rt. Rev. Andreas Aarflot, for his inspiring preaching at the opening service; (301)
- to all others who helped with the opening service; (302)
- to the worship coordinator, the Rev. Dr. Eugene Brand, for accepting the responsibility of coordinating the opening worship and the morning and evening devotions; a task well fulfilled; (303)
- to the Rev. Paul Bartling, the Rev. Volkmar Klopfer and the Rev. Sven Kroon, for their stimulating morning meditations during the week; (304)
- to members of the Executive Committee who have been responsible for the evening devotions; (305)
- to members of the staff who have conducted morning devotions; (306)
- to the ecumenical guests, consultants and observers, for enriching the meeting with their presence and contributions; (307)
- to the conference staff, those who have diligently been taking notes and preparing minutes, and those who have faithfully worked very long hours in the conference office preparing documents for the meeting; (308)
- to all other members of the LWF staff who assisted with different tasks for the sub-committee meetings as well as for the Executive Committee Meeting; (309)
- to the interpreters and translators whose skills have greatly facilitated our communication with one another;

- to those in the travel office who have reconfirmed the (310)
reservations for the members' return journeys;
- to the Rev. Wonno Bleij, who has greatly assisted our (311)
hymn-singing by accompanying on the piano;
- to Mr. Ralston Deffenbaugh and Dr. Rainer Stahl, who (312)
helped to meet some members of the committee on their
arrival in Geneva;
- to Mr. and Ms. d'Alessandri for cheerfully operating (313)
the communication system;

For all of these and all others who have given their ser- (314)
vices, we give thanks to God. As we are reminded by the
theme of our Assembly in Budapest this summer, it is in
God alone that the hope of the world rests. His name be
praised.

21. Closing (315)

The President thanked the General Secretary, Associate
General Secretary and staff for the preparation and exe-
cution of this meeting. He also expressed his thanks to
the Executive Committee members for their participation.

The meeting adjourned at 12.15 hours on 21st January (316)
1984.

The closing worship was held by Ms. B. Solling in the (317)
plenary hall.

EXHIBITS

L I S T O F E X H I B I T S

(* = Exhibits which were only included in the Agenda)

- 3. List of Participants
- *4.2 Rules of Procedure
- 6. President's Address
- 7. Report of the General Secretary
- 9.1 Report of the Commission on Studies
- *9.1.1 The Lutheran Understanding of Ministry
- 9.2 Report of the Commission on Communication
- 9.3 Report of the Commission on World Service
- 9.3.1 CDS Report to the Executive Committee
- 9.4 Report of the Commission on Church Cooperation
- 9.4.1 Report of the CCC/DCC to the LWF Officers
- 9.4.2 Lutheran World Federation/Department of Church Cooperation - Report of the Director 1983
- 9.4.3 Statistics on World Christianity - Report of the Chairperson of the Commission on Church Cooperation
- 10. Report of the Standing Committee on Ecumenical Relations
- 10.1. Interconfessional Dialogue and Ecumenical Research
- 10.1.1 Report of the Lutheran-Anglican Joint Working Group
- 10.1.2 Dialogue between the Baptist World Alliance and the Lutheran World Federation
- 10.1.3 Proposal for a New Lutheran-Reformed Joint Commission
- 10.1.4 Report of the Ad-hoc Committee on Ecumenical Relations

- 10.2 Report of the Institute for Ecumenical Research, Strasbourg, 1982 - 1983
- 10.2.1 Institute for Ecumenical Research, Strasbourg
- 11. Report of the Committee on Assembly
 - 11.1 Increase in Youth Delegates Proposal
 - 11.2 Assembly Time Schedule - For the Seventh LWF Assembly
 - 11.3 The Lutheran World Federation Seventh Assembly - Rules of Procedure
 - 11.4 Distribution of Stewards and Participants in PAYG
 - 11.5 Suggested Names for Keynote Address, Presentations, Reactions and Bible Studies
 - 11.6 Assembly Committees
 - 11.7 Assembly Issues
 - 11.8 Pre-Assembly Youth Gathering Preparations
- 12. Annual Reports from Member Churches and National Committees (separate booklet)
- 13. Report of the Constitution Committee
 - 13.1 LWF By-Laws - Draft - 22.11.83
 - 13.2 The Lutheran Foundation for Interconfessional Research - Constitution
- 14. Report of the Officers
- 17. Report of the Standing Committee on Finance
 - *17.2 Report on the Group Financial Statements 1982
 - *17.3 Audit Report 1982 on the Lutheran Foundation for Interconfessional Research
 - *17.4 Audit Report 1982 to the Board of the Staff Welfare Plan
 - 17.5 Authorised Signatures for Accounts in the Name of the Lutheran World Federation
- 18. Report of the Membership Committee

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PRESIDENT'S ADDRESS

A long time has now passed since we met as an Executive Committee in the beautiful city of Vancouver. Therefore, we are thankful to our Lord who has enabled us finally to come together again and renew our fellowship. For reasons we all know, it was not possible to meet in Hong Kong as we first had planned. We deeply regret that and send our special greetings to our member churches in Asia, assuring them that our intention is to pass on to the new Executive Committee our sincere wish to have an Executive Committee meeting as early as possible somewhere on that vast continent.

Since our last meeting I have been able to travel quite a lot on your behalf. Apart from two good and constructive Officers' meetings, I want to mention that my journey to Zimbabwe and Madagascar was of special significance for me since I have not had as many possibilities as I would have liked to visit our African member churches. Just before Christmas I was again in Zimbabwe for the pre-Assembly meeting of African delegates to Budapest where we had an excellent opportunity to discuss our common concerns and prepare ourselves for the Assembly.

The journey to China in March together with a high-level delegation from our Federation was of a very different nature. It is enough to say two things here about that extraordinary experience: China itself and its unique potential for an authentic indigenous Christian church made a profound impression upon me. But even if I understand the historical necessity for the Chinese church at present to strictly stick to its "three self"-principles, I feel uneasy about the notion that such a vast country with a relatively small church in the long run should go on to be totally self-reliant in propagating the Gospel of our Lord.

In this connection we should be satisfied that our China Coordination Office in Hong Kong now is closing down and that our approach to the church in China will be of a more ecumenical character than before.

Since we last met, two very important events have taken place both of which have far-reaching implications for our very being as the Lutheran World Federation. Both the Luther Jubilee and the 6th Assembly of the World Council of Churches have been encouraging signs that the Church of Christ is still very much alive and committed to contribute in a decisive way to a better future for humankind.

Luther 500 Years

I think all of us are by now humbly overwhelmed by the extent of the weight of praise which has been given this last year in so many parts of the world to the man who has given his name to our Federation and without whom, for sure, we would not have had this specific organization. It is impossible here to summarize and evaluate all that has been achieved on so many different levels as we have celebrated and penetrated deeper into the significance of this great man Martin Luther. For sure, he has also been criticized, but he has not left anybody indifferent. He was a spiritual genius who indeed changed both world history and our own personal lives.

Our General Secretary will report extensively on the celebrations. Even if we in the Federation have left it to the member churches to celebrate Luther according to what they found appropriate in their different situations, I want to express our special gratitude to the General Secretary who so well represented us all during these festive occasions.

It is heartening to realize that so many people outside the Lutheran family have come into contact with the reality of Martin Luther through ordinary newspaper articles, stamps, exhibitions, etc. It has also been significant to see the importance of our reformer in pronouncements of so many leading non-Lutheran personalities in the whole of Oecumene, e.g., the Pope, Archbishop Runcie and in impressive speeches by the WCC General Secretary, Philip Potter. Most of them were genuine expressions of deep attachment to a man in human history who has been able to touch the hearts of many and open the way to a personal free commitment to our Lord Himself. Indeed, Martin Luther is "500 years young"! The celebrations have made us aware that our task to carry the message of Jesus' free mercy as Martin Luther has clarified it to this generation is even greater and more valuable than we ever realized.

Allow me a personal reflection: as I have mediated on the stormy life of this rebel Martin Luther, who asked the basic questions about God with such an intensity, I have asked myself if we present-day Lutherans have not tamed him too much and cut off his wings. How is it possible that this challenger, prophet and revolutionary who dared to stand up so boldly against both the secular and religious authorities of his time and cried from the bottom of his heart till he was absolutely sure of his salvation, how is it possible that many churches which are proudly carrying his name often have become only mirrors of their societies, looked upon as lukewarm, middle-of-the-way Christians, even conservative, afraid of taking a courageous and challenging stand in both spiritual and political questions? Is this an exaggeration? I certainly feel that the stirring life story of Martin Luther could inspire a new generation of Lutherans to wake up to a much deeper involvement both in the existential question of what personal salvation really means and in the socio-political questions of peace and justice which are the burning issues for this generation.

In this context we note with much satisfaction that the 6th Assembly of the WCC in Vancouver, one year before our own, has confirmed that the Christian World Communions, of which the LWF perhaps is the one which has developed the closest relationship with the WCC, have a legitimate role to play in the ecumenical movement. This affirmation is important for us. And the ecumenical relevancy of Martin Luther has indeed been rediscovered and stressed in so many different situations during the last year. I could not take part in Vancouver myself. But so much has already been reported about the event from different perspectives that I understand it must have been an unusually important and inspiring Assembly. It is inevitable that, whatever we say, our own Budapest Assembly somehow will be compared to it. Everybody coming from Vancouver is mentioning the spiritual foundation of that Assembly which was expressed in magnificent worship services. So the content of Vancouver cannot be ignored. Still, it must be made clear to ourselves and our member churches that we do not go to Budapest in order to repeat the WCC Assembly. Our Assembly will meet in a very different setting, with its own particular challenges and advantages. And we have always to remember those of our member churches who still remain outside the fellowship of the WCC. We want to draw them into a deeper international and ecumenical fellowship through the work of our Federation. But they should be allowed to decide themselves when the time is ripe to take such a step.

Coming back to the WCC Assembly, it has been most interesting for me to read the overall positive reactions from many evangelicals who were in Vancouver. This clearly shows that it was a consolidating event, better founded than before in the member churches themselves and with a more solid theological base than we might have expected. Therefore, all our member churches should now seriously study the Baptism, Eucharist, and Ministry documents. We Lutherans have particular reasons to be thankful for it. The adoption of this document as a confessional basis in our churches would be an important ecumenical step. Our own theological work in the Federation will offer assistance to our member churches in this process.

After the WCC Assembly in Vancouver it seems that we in the LWF have reached a stage where we could move even closer to the WCC. It seems that we have a better theological confidence in each other than before. You all know this has been a constant concern of mine. Therefore, we should indeed use the prevailing possibilities for a deeper relationship both on personal and structural levels.

Towards the Assembly

The Executive Committee meeting will be focusing on the Assembly in Budapest. Developments in the world indicate that our theme "In Christ - Hope for the World" will be most appropriate. It touches the core of our Christian faith. Fear and despair have increased all over the globe because of a number of setbacks in many fields, not only because of the threat of nuclear war. My

own continent of Africa is for evident reasons looking towards the future with much pessimism at present. In this situation the Church of Christ is facing a most basic challenge of being able to point to a firm and secure hope.

We are now sure that there will be very rich theological explorations of our well-chosen theme at the Assembly. Our preparations so far give us reasons to look forward towards those weeks in Hungary with very high expectations. I want to commend those who prepared the study book on the theme in such a theologically sound and still refreshing way, for their excellent work. Should not this Executive Committee adopt it as an official working document of the Assembly? I call upon all of us who are members of the Executive Committee to study it very carefully because the brave decisions and actions we want to take at the Assembly must have a sound biblical foundation. But let me also in this context say the following about the Assembly itself: I am by now very confident about the preparations for the theoretical part of the Assembly, e.g., what has to do with its content, e.g., the issues to be discussed, the Bible studies, the statements we will make, etc. Let me already here express our deep wish for an Assembly which is also inspiring, colourful and very joyful! We might come out with good statements, but as Christians we need a spiritual renewal. We long for being deeply touched in our hearts. Our Christian hope must be strongly experienced and lived in Budapest! Whether this will be the case remains to be seen, for it will depend on our personal commitment and prayers. We are thankful to know that the Assembly Committee is working hard on preparations with a view to make it a most decisive event in the history of the LWF. Therefore we hope that our deliberations and serious theoretical work will be surrounded in a very vivid way by services and singing and other programmes which truly reflect the variety of the whole Lutheran family in the world and all their cultures, even if the Hungarian setting will give this Assembly its very special flavour.

Let me now draw your attention to some concerns we will have to deal with in Budapest which seem to be especially urgent for our Federation at present.

Peace in our World

The last year has witnessed many initiatives among Christians for PEACE. Since the last Executive Committee, our Federation has been well represented at important gatherings of Christians in Moscow, Uppsala and Vancouver where strong statements have been issued on the dangerous situation we have reached in the world. Still, we are all aware of the fact that lack of peace is now more threatening than ever. I can repeat with an even stronger emphasis what I said in my address to you one and a half years back in Vancouver: "The only really encouraging change and sign of hope is the impressive awakening of the public in many countries where the churches seem to play a very distinctive role."

Through this awakening among the churches it has also become evident that Christians are still divided among themselves on some issues such as the legitimacy of nuclear deterrence. Yet, there seems to be a slow but clear tendency for larger and larger groups of Christians to opt for unconditional pacifism when it comes to nuclear weapons.

One thing has been stressed everywhere in stronger and stronger terms among Christians this last year: There is no peace without justice. The hunger, oppression and injustice in the world today, and not only the stockpiles of nuclear missiles, constitute a great danger for human life, both for the life of individuals and for that of whole societies. Our way of understanding peace has to do with all necessary aspects of life. We see it very clearly now: The world's resources are not sufficient both to maintain the present arms race and to meet the requirements for sustenance of life. The arms race is totally immoral and also, in this perspective, inconsistent with our Christian faith. Is it strange that the poor starving people of Africa, Asia and Latin America think that the costly security of the Western so-called "Christian" world, which in the end might not be security at all, must not necessarily be given priority to their own survival? Likewise they distrust the Eastern Bloc for supplying the developing countries with so many weapons but with hardly any help for genuine development.

As we move towards Budapest for our 7th Assembly, we will have to return again and again to the New Testament words: "Blessed are the peacemakers." But what kind of credible message on peace is the LWF going to produce there? In what way shall we show to the world that we are serious about the statements on this basic question which we have made during the last year at our Executive Committee meetings? So much has been sacrificed during this century in the struggle of and preparation for wars. What are we ready to sacrifice in the struggle for peace as a Lutheran community in the world? It might be that very great sacrifices are needed if we shall be able to save the creation of God and the services of the Church for future generations.

Budapest might be a timely and unique possibility for us as a Federation to contribute towards fresh hope for peace in the limited way we are called to do it. Much political maturity, not only Christian piety will be expected from the delegates who will gather there. All delegations should be thoroughly informed in advance of what is at stake. We will meet under a socio-political system which a majority of the delegates will not have experienced before and about which many have strong negative prejudices. We will meet at a time when the political tensions between East and West have worse repercussions than ever on the socio-economic situation of so many countries outside the US and the USSR. The fact that we will be able to meet in a communist country is a very great step forward in itself. However, much of Christian love, integrity, imagination and willingness to listen carefully will be necessary if we really intend to be able to achieve more unity and understanding. Coming from a non-aligned country, I feel very strongly that we who will gather in Budapest will need to look

critically and try to point towards possible remedies for the problems of both the rich so-called First World and the poor Third World. At the same time, we should also be able to address ourselves to the issues of the Second World and its churches if we are, with any credibility, to call ourselves a Lutheran World Federation. I hate the thought that we might go to Budapest and behave like political diplomats instead of being open, trustful and frank to each other. I hope for an Assembly where we openly and generously share our deepest human concerns because hope in Jesus Christ is indeed uniting us all. We can be sure that the Assembly will take place in a country where longing for peace and for a more secure future is as strong as anywhere else in the world. The question of peace with all its implications will in the end be our most important issue in Budapest. Here as the Executive Committee of the LWF, could we not together issue an urgent plea to all our member churches for special prayers for peace and for our Assembly: if 54 million Lutherans faithfully surround the preparations and the Assembly itself with their concentrated prayers, I am sure we will achieve great things in Budapest!

Ethiopia

The Assembly will have to deal with the specific situation of some of our member churches where hope and encouragement and the assurance of the concrete support to the whole Federation are needed. It will be necessary to discuss at length the complex problems of the Mekane Yesus Church of Ethiopia. It is at present suffering more than other churches under a Marxist government. Have we in the LWF been firm enough in assisting our member church in the very best way? How far have we pursued the compensation claims for Radio Voice of the Gospel? Is it necessary that Gudina Tumsa's wife still should be in prison? How justified is the closing of more than 500 churches and nationalization of many other buildings belonging to our member church there? Of course, there are many things that only the real insiders can understand about the Ethiopian situation. We are also worried about reports of increased militarization and plans for further indoctrination of all the young people. My concern here is that we should come to Budapest very well prepared on this point and know what we talk about. Perhaps we need a special advisory group of independent church people who know Ethiopia well, together with representatives of the Mekane Yesus Church, to advise us on how to tackle this question at the Assembly.

Status Confessionis - Southern Africa

The Pre-Assembly meeting for the African delegates to the Assembly in Harare dealt extensively with the question of the ever worsening apartheid policies of the South African government. It should be understood that our frustration is increasing and hope for change seems more remote than ever. The military strategists of Southern Africa are gaining considerable successes.

All of us are well aware of the discussions within and outside LWF circles during the last six years on the Dar es Salaam resolution on Status Confessionis. At the Assembly, this Executive Committee is expected to report on the follow-up debate and the concrete actions of our member churches on this most crucial issue. You must forgive me for saying that I am personally both fed up and irritated when the question whether apartheid really is a Christian heresy of confessional weight or not comes up over and over again. We passed the resolution in Dar es Salaam and we ourselves agreed upon it. The question of Status Confessionis in the apartheid context is now followed up in our Studies Department, where it is being compared with all kinds of other situations. But our statement in Dar es Salaam was not vague. The findings of the consultation at Bossey in March 1982 on Status Confessionis seem to me too ambiguous and I do not understand the conclusion. But that may be a personal problem.

I must report to you that the Pre-Assembly Meeting in Harare took the painful decision to recommend to the Assembly that "as an interim measure the 'white' member churches (of SA and Namibia) be suspended from the LWF membership until such time that they reject apartheid publicly and unequivocally and move towards unity with other member churches in the area." To be sure, this was not an easy decision! But in the absence of any radical changes or clear responses to the Dar es Salaam statement on Status Confessionis from these churches, a great majority of the delegates saw this as a necessary step to show our integrity as the LWF. Suspension or termination of membership in our Federation is a new thing and it will have to be carefully studied before the Assembly. Hopefully this Executive Committee will give some guidance as to how this question should be followed up.

The Assembly should come out with very concrete statements and actions to show that apartheid today is not an issue on which Lutheran churches are able to differ and still preserve the integrity of their common confession. It is also a challenge to every LWF member church to examine its own life and witness in society. It must be made clear that our churches are part of the one and holy Body of Christ and, therefore, they are accountable to one another. When one member suffers, the whole Body suffers. Therefore, I feel that member churches in some countries in the West, which openly or indirectly support the South African regime could be even more unanimous and strong in the opposition to the betraying policies of their governments. For many of us it is especially hurting to see the US administration so openly supporting the racists.

Root Causes Study must be taken seriously

This last year, Tanzania has been affected by very difficult economic problems. Our situation might be worse than in many other countries. Still, this deepening economic crisis has its effects upon the lives of our member churches not only in Africa, but on other continents as well. It is a cause of great concern that we seem to have no measure to compare the economic difficulties of the rich and the poor world, as if any country of the rich world

would be in any way justified to decrease its support now to the developing countries. The Assembly in Dar es Salaam strongly endorsed "the Study on Root Causes of Social and Economic Injustice in all their dimensions" and the member churches were also asked to involve themselves actively in such studies during the period up to the next Assembly. I am reading with much satisfaction and interest what is coming out of the Root Causes Study in the Department of World Service. It is becoming internationally recognized and this material also finds its way into many non-church organizations. But as the Assembly is approaching, we should ask ourselves again as the Executive Committee: how much has this approach influenced the rest of our departments and the practical work of WS itself? It seems to me that we would be true to the recommendations from Dar es Salaam if we recommend an extension of this work to the Assembly. And it would be good to have an overview of all our programmes from the perspective of "Root Causes" concerns.

Mission and Evangelization

The Martin Luther year has given us all new courage and self-understanding of the specific responsibility for mission and evangelization we have as a Lutheran World Federation. Our thanks go to the DCC for their good work in organizing all the Pre-Assembly consultations. Many concerns of the local churches have been brought forward in this way, and I am sure we will see their great input in Budapest. The DCC Director pointed out in his report to the commission meeting last year, among many other interesting things, to the need for involving the European and North American churches more directly in vigorous mission at home at a time characterized by "isolation, stagnation or sense of self-sufficiency". The promising study on "Civil Religion" in the Department of Studies seems to open up a new and fresh approach to look at some of the problems of these churches.

When thinking of our missionary task in Africa, I want to draw your attention to a new and alarming phenomenon during the very last year. There is at present a very strong unmistakably well planned Muslim mission campaign in East Africa. Surely it is evident also in other parts of the world. To us it has come a bit unexpectedly because we have not been used to be oversensitive on this point. But now it is a great challenge which we should not underestimate. There are both much money and determination behind these efforts. How do we educate our member churches in this situation? It is such a serious thing that I would like to suggest a special study on the extent and nature of this campaign and its implications for our member churches.

Conclusions

This Executive Committee meeting is, as we all are aware, the last before we meet in Budapest. Long-term human fellowship usually deepens when people are close to saying good-bye to one another. I therefore pray that this will be a very fruitful meeting undertaken in openness and love as we prepare to hand over our tasks to a new Executive Committee. We are deeply aware of the fact that much is expected from us as we finalize our work on the mandate from Dar es Salaam. Therefore, we eagerly want to put ourselves under the creative guidance of the Holy Spirit for the coming days.

There have been so many discussions already about the important elections of the Assembly that we will have to give some time here to carefully look into the procedures. I am concerned that we start already now to prepare the appointment of a new General Secretary by the new Executive Committee. This procedure usually takes a long time, and we will not risk arriving at the Assembly without proper constitutional preparations.

On behalf of the whole Executive Committee and of our 97 member churches, I want to thank and congratulate our General Secretary and all his staff here in Geneva - nobody else is being mentioned but also nobody is being forgotten for their hard and productive labours since we last met as an Executive Committee. You have had to work for a longer time than usual without our guidance and support. For this we are most grateful. May the Lord of Hope bless us all and give us strength for the hard work which is ahead of us in the coming days.

Josiah Kibira
President

REPORT OF THE GENERAL SECRETARY

Introduction:

We are all under the impression of the year of celebrations of Dr. Martin Luther's 500th birthday. We had expressed the hope the year before, that, as in the case of the celebrations of the 450th anniversary of the Augsburg Confession, the celebrations commemorating Martin Luther's birthday would avoid triumphalism. I believe that from all reports we can conclude that most celebrations were an occasion to underline the major message of Dr. Martin Luther, and our gratitude to him for helping the church of his time, and of our time, to understand the gospel more clearly. Our Joint Roman Catholic/Lutheran Commission spoke of Luther as a witness to the Gospel in its helpful statement. We are grateful especially for the celebrations which went on throughout the German Democratic Republic under the theme: "We should fear, love and trust in God above all things". For those of us who were able to attend, the closing celebrations in Eisleben and Leipzig represented a high point. (1)

We received a number of greetings. They came from the Church of England meeting in synod, and from the United Methodists, the Adventists, and others. The Ecumenical character of most of the celebrations should not surprise us, but please us. We were grateful for the word of Pope John Paul II regarding Martin Luther, and also for his visit to the Lutheran congregation in Rome. We were also grateful for the several occasions on which the Archbishop of Canterbury spoke of the need for closer relations between Anglicans and Lutherans. It is quite apparent that many Christians other than Lutherans were claiming Luther as belonging to them also. This is not only significant, but should remind us of the fact that Luther and the church that uses his name are Evangelical Catholics. (2)

Many hundred books were published on Martin Luther during this year. Countless articles were written, lectures, workshops, congresses, and worship services centered on the life and work of Martin Luther. These activities also took place in many countries where Lutherans are a small minority. In Cairo, for example, Protestants arranged for lectures, concerts, film presentations and services. Many countries issued a special stamp. Several films were made. Radio and television programs depicted the life of Luther and his relevancy today. In the USA alone Time Magazine's international edition had Luther on the cover with the caption "Martin Luther, 500 Years Young", and a fine article, was written in the October issue of the National Geographic Magazine. (3)

We can look back upon this year of celebrations with great gratitude. It was a year that led Christians of different confessions together. It also provided inspiration and perhaps in many places new courage and joy to proclaim the gospel. That was our hope for this past year. (4)

new courage and joy to proclaim the gospel. That was our hope for this past year. (4)

At this Executive Committee meeting we will be dealing with hopes for this year. Assembly matters will concern us, as we finalize the agenda, and take care of a number of details. (5)

We will need to examine the work of the respective Commissions. You authorized the Officers to take care of the Composite Statement of Needs for 1984, which they did. They also received reports from me and from the Department Directors, all of which were a part of the Minutes of the Officers' Meetings of this last year. (6)

We will be meeting for five days before the Assembly in Budapest in order to receive the latest reports of the Commissions, and to authorize a Statement of Needs for 1985. At that meeting we will also be able make any final arrangements or changes needed for the Assembly. Thereafter, the Executive Committee functions as the Business Committee of the Assembly, which will normally mean that we meet each day. (7)

In this report I intend to address a number of matters of concern which I hope will help us move through the agenda. (8)

1. Some developments since the 1982 Vancouver Meeting of the Executive Committee: (9)

1.1. In my last two reports to the Officers and through several letters to you I have reported extensively about two visits to the Soviet Union, and a visit of an LWF delegation to China. (10)

With respect to developments in the Soviet Union I drew attention to two significant events: (11)

First, the substantial help given and further offered by the Russian Orthodox Church in relation to our contacts with the German-speaking Lutheran congregations in the Soviet Union. (12)

Second, the historic meeting of ten leaders of German-speaking Lutheran congregations from all over the Soviet Union in Riga, Latvia. They met each other for the first time, and could consider their problems and do some future planning together. (13)

With respect to the delegation's visit to China, we reported to you about our impressions of an emerging united church in what they consider a post-denominational age. (14)

The purpose of the trip was basically twofold: 1) to gather information regarding the situation of the Christian Church in China; 2) to establish appropriate relationships with the emerging Protestant Church in China. (15)

We visited 6 main centers in China, namely: Canton, Changsha, Wuhan, Beijing, Shanghai, and Nanking. (16)

A brief summary of our impression, as indicated in the July report to the Officers bears repeating here. (17)

1) A Protestant Church in China is in the process of becoming a United Church, including all major Protestant traditions. There

is a clear commitment on the part of all whom we met that there be such a United Church. The model of that unity reminds us much of the model of "Unity in Reconciled Diversity", in that they are clearly studying and discussing divergent theological views that need to be reconciled, and at the same time allowing for a richness and diversity of traditions. The road to full unity will be a longer one. (18)

2) While clearly affirming the universality of the Church, and the need for contact with other churches in the world, at this point in history it is imperative, in the view of the leadership, that the church be seen to be a Chinese church. This must be understood against the background of the history of the Christian Church in China. It has important implications for relations with that church. (19)

3) The church in China appreciates contact, especially if those involved are willing to listen, and try to understand the given situation. Only since 1979 has the church been able to begin its work again after a very difficult period, with the closing of all churches in the so-called Cultural Revolution. (20)

4) The greatest single problem of the church is the development of leadership. For a period of 20 or more years new leadership has not been trained, so that there is a considerable gap in the age of leadership. There were 72 new students in training at the seminary in Nanking when we were there. In November we were told that the number has grown to 124. (21)

5) In all of this one is surprised at the strong interest being shown by the Chinese for religion and not least for the Christian faith. There is large attendance at worship services nearly everywhere. It is estimated that there are many more Christians now than there were at the time of the establishment of the People's Republic of China in 1949. (22)

We were able to assure the leaders that it was our purpose to support the emerging church, encouraging former Lutherans to participate in that development. We offered our assistance in which ever way might be appropriate. We have been asked to provide some theological literature for the seminaries. Arrangements have been made to ship several sets of Luther's Works, and other assistance of that kind will be in order. (23)

It is evident, especially after the visit of Bishop K. H. Ting and Mr. Han Wenzao at our headquarters, that the LWF has established a good relationship with this emerging church, in which there are Lutheran elements. The leadership has indicated to us that it wishes to maintain this contact, and that it looks forward to co-operation with the LWF. In keeping with our custom, mandated by the Constitution, of inviting Union Churches which have Lutheran elements, we are also extending an invitation to this church to send official visitors to our Assembly in Budapest, and have hopes that they will respond favorably to this invitation. (24)

1.2. Personnel matters.

At the first meeting of this Executive Committee in 1978 it was recognized that there was a need and desire to substantially review and revise the administrative and personnel structures in the LWF.

The Officers, as the Personnel Committee of the Federation gave this matter much attention. Through a careful process the following has been achieved: (25)

We have new Personnel Policies and Regulations. Three different sets of practices have been combined into one set, and three different categories of staff have been put into a single category. (26)

The Policies and Regulations were developed in close consultation between the Cabinet and the Staff Representative Council, the Council having been established in 1980 by action of the Executive Committee. (27)

In the process all positions in the LWF have been reviewed, newly described, and then classified, on the basis of new principles. An appropriate single salary scale has been instituted, and is in operation. This salary scale takes into account the escalating headquarter's costs in light of financial constraints needed at this time. (28)

The Staff Welfare Plan of the LWF has been substantially revised to meet changing needs and economic problems. A new set of regulations, approved by the Staff Welfare Plan Board, has been authorized. Measures have been undertaken to correct a situation of under-capitalization of the Pension Fund. (29)

This has been a major part of a general review and revision of administrative structures, authorized by the Executive Committee in 1980. A considerable amount of staff time has been involved in making these substantial changes. The process involved to effect changes has sometimes proven difficult and perhaps even painful. It is complex to design practices and regulations for an international multi-cultured church organization. I am happy to report that cooperation of the entire staff in this matter has been excellent on the whole. It will be an ongoing task to implement the new system that has been inaugurated, and I am confident that we are able to build on a solid foundation that has been established. These Policies and Regulations will need periodic review to meet changing needs and conditions. (30)

On the basis of the work done with regard to position descriptions and classification, it will be easier to evaluate the work being done in the given positions. Procedures to do this in a regularized fashion are being developed in dialogue with the Staff Representative Council. It would be our hope that a plan might be designed in this regard by the middle of next year. (31)

2. The Seventh Assembly

The Assembly Committee, having met last summer in Budapest, and just these days once more, will be giving its report later in this meeting. On the basis of the recommendations of that Committee, the Executive Committee will need to make a number of decisions, with the understanding that some last minute changes, or additions can still be made at the meeting just before the Assembly. (32)

Allow me to make some general observations: (33)

2.1. This LWF Assembly does not differ from the other five in which organization I have been involved in two respects. It is a

time of fear and trembling, as well as joyful anticipation, as we move into the final stages of preparation. As usual, we have a host church that is leaving no stone unturned to make possible a technically and spiritually well prepared Assembly. (34)

I know of few better prepared Assemblies in terms of the content, including a fine Assembly Booklet already in your hands and a Bible Study Booklet soon to be issued. They will be followed by a Book on Assembly Issues, and then the Seven-Year Report. The content work and coordination was assigned to the Department of Studies, and it has done a great deal of work. Each department is involved in a process of consultation, through several committees and task forces which have been and are preparing the work. The Department of Communication has been given the task of publishing the material to be used for the Assembly in addition to their other involvements in communication tasks related to the Assembly. Many names could be named here, but one would hardly know where to stop. They all deserve a word of thanks. (35)

2.2. Each time the Assembly seems to have met in difficult times. This is surely true of this Assembly. We live in a world when we literally do not know what tomorrow might bring. And yet, in the spirit of Luther, we will plant this tree, if one can term an Assembly that, in order that by God's grace it might grow and bear fruit, for the witness of the Gospel of Hope. (36)

It is well that we approach this Assembly with humility. We will not solve the world's problems. We are even discovering that we cannot deal with all of them! Perhaps, because of the strategic time and place, we may make a small contribution. That will need to be the fruit of quiet concentrated work, and much prayer. Our sincere hope and desire is that it might serve the future work of a Federation committed to serve the member churches as they proclaim the Gospel in our troubled times. (37)

2.3. The model for this Assembly is different from previous models. We will attempt to use many more plenary sessions. Delegates reflecting on the last Assembly suggested that. At the same time we will use many small "working groups", which will have direct access to the plenary of the Assembly, and will be preparing reports which will enable the Assembly to make its decisions. (38)

This is the point where we have a difference from previous Assemblies. We normally had a "section" or "seminar" between small groups and the plenary, which would have to meet and coordinate the small group reports. Only a Coordinating Committee will assist the working groups in formulating their reports and recommendations in order that the style and form of the reports have some uniformity, and in order to avoid unnecessary duplication. In a few instances special coordination between several working groups working on the same basic issue will be necessary. (39)

We believe that after repeated refinement, the schedule is manageable and almost humane. Periods of rest are offered. A pause in the middle of the Assembly provides refreshment in the congregations of the host church. (40)

A framework of the Assembly will be provided through worship and Bible Study. Each day many may gather for the celebration of the Eucharist and for Bible study. Each evening vespers, often assist-

ed by choirs from the host church, and at the close of the day compline will be held. (41)

2.4. I have been impressed by the Pre-Assembly meetings that were held thus far in Latin America, Africa and Asia. The reports have not been completed in detail, but summaries are available, and relevant suggestions and resolutions will be taken into account in the planning of the agenda of the Assembly. I participated in two of the three consultations, organized by the Department of Church Cooperation. I was more impressed than ever by the real engagement on the part of church leaders and other delegates. You could feel that they own the LWF as their instrument, serving their church. Such consultations are being held in other parts of the world on a national basis. A conference with European churches was also held in Naples, though it was not strictly speaking a Pre-Assembly conference. These consultations, together with a Women's and a Youth Pre-Assembly Consultation will mean that we will have delegates better prepared than ever before at the Seventh Assembly. (42)

2.5 It is noticeable as one surveys the lists of delegates that we will have many participants for whom this is their first LWF Assembly (an estimated 75%). It appears that we will have over 30% women delegates, even though there are churches that seriously maintain that they have no qualified women to send to the Assembly! We wish that there would be ways to still persuade those churches to reconsider. We may make some proposals to you to help this situation. The same is true of youth delegates. There are a number more than at the last Assembly, and there will be fine participation at a Pre-Assembly Youth Consultation. But a few more youth delegates, I believe, would be an added blessing for this Assembly, and certainly for the future. Quite a number of the Pre-Assembly youth participants will have no direct role in the Assembly except possibly as visitors. (43)

2.6 The issues we will face have been sifted, refined, formulated and reformulated involving also the member churches. Not everyone will be satisfied with the list. A manageable number of issues are proposed for a two-week Assembly. They include most of the concerns that have been expressed and generally involve our ongoing work. (44)

3.1. Status Confessionis

A significant recommendation regarding the question of status confessionis has come from the Pre-Assembly All Africa Lutheran Consultation in Harare. It reads as follows: (45)

In the absence of any significant and meaningful progress towards church unity and (the "white" churches') failure to reject publicly the sin of the apartheid system, the Pre-Assembly All Africa Lutheran Consultation in Harare, Zimbabwe, December 1983, carefully and prayerfully reviewed the situation since Evian, France 1970, and Dar es-Salaam, Tanzania 1977, and thus recommends to the LWF VIIth Assembly (1984) that: (46)

- * the Assembly reaffirm the Dar es Salaam statement on status confessionis and call upon the "white"

member churches to take positive steps towards church unity. (47)

- * as an interim measure, the "white" member churches be suspended from the LWF membership until such time that they reject apartheid publicly and unequivocally and move towards unity with other member churches in the area. (48)

The recommendation under reference is taken to give testimony to God's love which does not recognize racial boundaries and also to urgently request Lutheran Churches and nations and international organizations to engage in an on-going self-examination exercise in the light of Scripture and reject all forms of racial discrimination and not be carriers of racism. (49)

At the Consultation, this question was debated in a manner that evokes my deepest respect. The tone of the many hours of discussion was earnest, deep-going and pastoral. Representatives of the "white" churches were present and participated in the discussion. Pros and cons of the issue were addressed openly and with care. One could sense that everyone was pained that this discussion needed to be held. Virtually all who spoke evidenced great concern for their white sisters and brothers. (50)

At issue were both an unequivocal rejection of apartheid and a strong move toward overcoming those divisions based on race. The white churches presented some evidence that they had made progress. The consultation listened carefully, but felt that this simply was not enough. There are many visible signs of division based on race. There are instances where interracial participation in services is still impossible. There are instances where black Christians are discouraged from receiving the Eucharist, and other instances in which the sacraments are not accepted if administered by a black Lutheran pastor. Such a situation was unacceptable for the Consultation. (51)

The Consultation did not recommend termination of membership. Rather, suspension was considered as a measure which might help these churches to move forward. There was understanding for the problems facing those leaders, pastors, and lay people of the "white" churches who are trying to move forward. Yet the Consultation was of the strong conviction that it is no longer possible to tolerate church division based on race. Faithfulness to Dar es Salaam Statement on Confessional Integrity demanded that suspension be recommended as an action of church discipline. (52)

It may be remembered that the Department of Studies received the mandate to evaluate the concept of status confessionis. This it did at a consultation at Bossey in early 1982, and in this connection reiterated that from the point of view of the Church, apartheid is heresy. (53)

In order to prepare this matter carefully for consideration in the Assembly certain steps may be of help. First of all, it will be important to hear the reaction of the Executive Committee to this development. You are representative of the whole Federation. (54)

Secondly, we are still hoping, as suggested by the Officers, that a visit to the churches in South Africa will be possible. This was originally planned to be a visit by the General Secretary accompanied by Bishop Lislerud and retired Archbishop Juva. None of us received visas for the trip scheduled originally, although Bishop Lislerud and Dr. Juva received visas later. I have yet to receive one, but there are indications that my case is once more being considered. (55)

Such a visit could be the occasion to speak in depth with leaders, pastors and hopefully members of the congregations of the "white" churches and also of some of the other member churches. We would try to ascertain what steps are necessary and possible before the Assembly in order to give greater evidence that all churches wish the kind of unity that the South African situation calls for. (56)

3.2. Without question, a second major issue which will face us is the issue of Peace. Here, too, some careful further preparation seems to us to be needed. In this matter much will be hoped for from an Assembly which brings together so many from all parts of the world. (57)

Material has been carefully produced for the working groups that will be dealing with this question. Additionally, Dr. Carl F. von Weizsäcker has agreed to provide a major presentation on the topic "Peace for Humankind". We will be deciding who might offer a response to this lecture. (58)

It seems to us that we will wish to do two things at least: On the one hand we will build on and elaborate the Statement on Peace that the Executive Committee issued in 1981 in Turku. We will recall the several statements, especially the most recent one, made by the LWF Officers. We will need to take into account the events that have happened right up to the Assembly. (59)

At the same time it seems to us that we will wish to demonstrate, parabolically, if you will, what it means to build bridges and enter into dialogue across ideological barriers. The Assembly itself should be the place where such dialogue takes place. We ought to be able to demonstrate how perhaps new confidence can be developed, and trust again established, and enemy images that peoples have of each other can be eliminated. There will be opportunity throughout the Assembly to do this. It may very well be that in the several working groups, which will deal with the issue, and then in the Assembly plenary, concrete dialogue can take place. We expect the Assembly Committee, and the Executive Committee discussion, to make suggestions. It may be that our staff task force may also have some further suggestions. (60)

3.3. The issue very much related to Peace is that of economic and social injustice, and the problem of hunger. Several consultations addressed this issue as the outstanding one, and said that the issue of Peace could not be seen properly unless that of social and economic injustice was taken into account. (61)

3.4 Ecumenical Relations.

We are hoping that a major presentation will be made by a leading Roman Catholic on the subject: "In Christ, Hope for the Church". We will also be deciding on someone to respond to that lecture. In

addition, in order to prepare the host of material which needs to be dealt with in four working groups, the Officers authorized that a working group study the material and provide an overall report that might be of guidance to the Assembly. This report will be given you at this meeting for your information. (62)

We hope that a significant statement can emerge regarding the self-understanding of the Lutheran World Federation and its tasks. We also hope that more can be said about how Lutherans understand Christian Unity. A careful analysis of major dialogues in the past period will hopefully help that the Assembly commend major statements on these dialogues to the churches for their reception, giving guidance also as to what the LWF should be doing in this area in the future. (63)

Finally, it is hoped that the Assembly will examine the Baptism, Eucharist and Ministry statement of Faith and Order, commending it to the churches in a way which assists the reception process for this important document. (64)

3.5 Women and Men in Church and Society.

It is possible to say that the LWF has been making an important contribution in recent years in enabling women to increasingly become equal partners in church and society. We will be examining LWF's role in this regard. (65)

We should all be clear that only a small beginning has been made in this area, and we can only hope that churches understand that the discrimination that continues, also in the church, with respect to women, is a scandal. The Africa Consultation spoke about this. It said that "churches should be committed to the elimination of sexism in church and society as a matter of Christian responsibility." (66)

But the whole of the LWF has been affected by recent efforts to understand better the importance of partnership between women and men. After many appeals through the years, at the VIth Assembly 6 women were elected to the Executive Committee of the LWF, and subsequently 9 women were appointed to LWF Commissions. More women have also been involved in a number of LWF consultations. (67)

Yet, it is evident that we have some way to go regarding the equality between women and men in the LWF. We will need to continue to press for greater participation of women in LWF's work, both at the policy level as well as on the staff level. (68)

Experience has amply demonstrated that more just and equitable partnership of women and men in the Church can be a source of great blessing and renewal for the Church. We may venture to say that it is the Spirit of God's special gift for our time that we learn to affirm and practice this partnership. (69)

3.6. Elections at the Assembly.

A number of nominations for President and Members of the Executive Committee have been received in response to the letter which you authorized be sent to the churches. The deadline for the nominations from the churches was set for March 1, 1984. (70)

Churches of Africa used the occasion of the Pre-Assembly Consulta-

tion to consult with each other regarding such nominations as well as proposals for Members of Commissions and certain Committees. In a letter from the Consultation they put forward the names, indicating that "it was agreed that each church had the right to submit a different name from the one on this list if it wished to do so". I take this to mean that each church was satisfied with the overall slate which had been "coordinated", but that if, in the interest of the whole Federation, another name might be proposed, the church concerned could consider the matter. (71)

I think all of us are aware of the extensive discussion that has emerged regarding the election of the next President. Such discussion before an Assembly has been quite normal, although there have been some polemics and perhaps misunderstandings in the present discussion. This is not the place to discuss the matter in detail. It is my impression that there will be a fair and free election, as the Constitution provides. Such factors as tradition, the place where the Assembly meets, and other factors will influence the election. But the outcome will be determined by the calm, prayerful discussion at the Assembly, and the secret ballot of the delegates. (72)

4. Proposals for Constitutional Amendments.

You will recall that in Vancouver the Constitution Committee submitted a number of proposals regarding changes in the Constitution. At this meeting we will hopefully finalize these and other proposals which will emerge at this meeting. (73)

The Constitution Committee will bring the proposals before us later in the meeting. Allow me to draw your attention to three issues. (74)

The Executive Committee asked the Constitution Committee to consider constitutional amendments in the following areas: (75)

4.1. Membership

The Executive Committee approved in principle the recommended new article in the Constitution (Article IV (2)) which introduces different forms of participation in the work of the LWF. The Committee will be bringing a proposal regarding this. This has been debated a number of times by previous Executive Committees. It will be important to debate this carefully here. I personally believe that it will be helpful to clarify the possibility of participation in a more formal way for a number of churches, councils and congregations. (76)

4.2. Pulpit and Altar Fellowship Among Lutheran Churches

The Executive Committee discussed the desirability of having an article providing for member churches of the Federation to be in pulpit and altar fellowship with each other. Such a provision will be suggested by the Committee. This is of far reaching significance because it takes into account the growing community of Lutheran Churches and the deepening of a Lutheran World Communion. (77)

4.3. The LWF has received three requests (one each from Asia, Latin America, and North America) for increased representation on the Executive Committee. These requests could be granted either by

expanding the Executive Committee or by reducing representation from other regions. If it is decided to expand the Executive Committee, Article VII (1) of the Constitution would have to be amended. The Constitution Committee will bring a recommendation regarding this matter. (78)

5. Finalizing a Report of the Executive Committee to the Assembly.

The Constitution says, with regard to the work of the General Secretary, that he shall report to the Assembly through the Executive Committee. At the last three Assemblies this report has actually been called the Report of the Executive Committee to the Assembly, which has been written and introduced by the General Secretary. (79)

The problem I have encountered with the last three Assemblies that I have been responsible for is the matter of timing. I have not been able to complete the report in time for this meeting, in order that the Executive Committee study and discuss it. One reason for this is that decisions made at this meeting must be included in that report. Another reason is that it should reflect what is in the Seven-Year Reports of the Commissions, and they are just being finished. (80)

For the last Assembly we actually waited until the last meeting of the Executive Committee just before the Assembly before finalizing the report and giving it to the delegates there. They had no advance time before the Assembly to study it and a number of them complained about this. (81)

I have also taken upon myself to considerably revise the shape of this report from previous ones. It will be much more detailed, setting forth what the Executive Committee has done. I intend, for example, to bring out some of the details regarding the work of the Program Priorities Committee. Furthermore, I have gone point by point through the decisions of the last Assembly and given an overview of what happened. It is much more an accounting of what has been done, rather than a reflection or evaluation of a few issues, as past reports have tended to be. (82)

In view of this I believe it will be more helpful for the preparation of the delegates, giving them an understanding of how the Executive Committee worked, and what the results were to this point. The Cabinet shares my view that, therefore, it should also be a part of the Seven-Year Report, because it serves as a good introduction and guide for that report. We would have that whole booklet into the hands of the delegates by the first of May, giving them good time to study it, having a full account of the work of the Executive Committee and the Commissions in one book. (83)

In view of this I am wondering, if the Executive Committee would be willing to trust the General Secretary with the help of the Cabinet to complete this report without its specific approval. (84)

It would be possible to send each of you a copy to ask for your comments in about the third week of February, asking that you make your comments in a 20 day period. Thereafter, it is of course possible that the Executive Committee still comments on the report at the Assembly, adding any last minute item that will have come up at that last meeting of the Executive Committee Meeting. This is the way the report has been handled in earlier years. (85)

6. Our Financial Situation: An Interpretation.

The last few years have witnessed some economic dislocations taking place especially in the North, which has effected the economy of the entire world. This has also affected the income of the churches which have been bearing the larger share of the financial costs for the ministry of the LWF. Depending on the way the member churches have been structured, the effect has been different. For example, the churches in the Federal Republic of Germany, which contribute a large share, have had financial problems due to the tax structure according to which they receive much of their income. Even at that, at a time when these churches are experiencing reductions in income and corresponding reductions in their own work, they have continued to meet their share of the work of the LWF. They, and other churches facing similar problems, have asked that the LWF take this situation into account and effect savings as they have been forced to do. (86)

The LWF has tried to do this, and indeed can demonstrate that it is effecting savings wherever it can. The above-described, revised salary scale is one example. Positions becoming vacant and not again being filled is another example. (87)

Two factors make this matter more complex. One are the regular fluctuations in exchange rates, particularly with respect to the dollar. The same amount of Deutsche marks which we received last year buy considerably fewer dollars or Swiss francs this year. (88)

The second factor has to do with interest rates. The LWF has benefited when interest rates increased. However, this year, 1983, the interest income is down nearly one million dollars, from last year, and that accounts for the fact that on the (headquarters and administrative costs) we have had a shortfall that was at one time estimated at 425,000 dollars. With effected savings, and especially because of the generous response of a number of member churches, I am happy to report to you that this anticipated deficit has been substantially reduced. Exact figures will only become available in a few weeks. (89)

I had written a number of member churches asking that they, in the event of such a shortfall, assist as they can. I had indicated in the letter and conversations with the churches that our problem would not go away in 1984 and that the Assembly Fund simply had not been subscribed to as we had hoped. We still must seek some 450,000 dollars for that Fund. Some churches have also pledged additional funds for the possible shortfall in 1984, both for the Assembly Fund and the A-budgets. The finance committee will bring further details, but I felt that this subject should also be addressed in the General Secretary's report. (90)

It is in keeping with the kind of work being done, but probably also related to our structure that the Department of Studies has the greatest difficulty in obtaining adequate funds. The churches expect much from this Department, but their resources are not as readily available for its work. It is also harder for the churches to raise money for this work, than it is to raise it for hunger, emergency aid and refugee service. The latter are much more dramatic than an ecclesiology study, even though that has a record of sometimes being quite dramatic. Constant effort must be made to in-

crease the amount of funds available for the tasks of the Federation that seem to be of "the essence", though really all the work is that. But undesignated block grants for a Department of Studies whose activities are called for by Assemblies and the member churches, and such similar grants for general headquarters administration are simply essential for the work to be carried out. We have to be grateful for those who have seen this and have contributed so substantially to this work, most especially the churches of the Federal Republic of Germany. (91)

7. Concerning the Structure of the Federation.

With the remarks in the last paragraph we have been touching on the question of structure to some extent. Much could and would need to be said about the LWF structure. (92)

Following years of debate several years before the Helsinki Assembly in 1963, the present basic structure of the LWF was set in 1969 by the Executive Committee. I was asked by the last Executive Committee to present a staff analysis of this structure, including the structures of the governing bodies as well as the administrative structures. The conclusions of that study in which my colleagues of the staff assisted, was that we have a basically sound structure. It is simple and flexible. (93)

There has been debate, however, as to whether the coordination of the work of the Federation was adequate. This question is expressed in a number of ways. One issue is whether by having a strong principle of designated and delegated responsibility to Commissions and Departments, you do not run the danger of presenting the image of several LWFs. This has been a criticism. Another issue is how do you relate the study function within the LWF to its overall work, and what should be its role. A major change in the LWF's structure was that of creating a Study Department in which all concerns facing the LWF and its member churches were to be placed. It became evident, however, that it was important that the Departments which were considered more "operational" also have a study capacity within their unit, under the supervision of the Commission which could determine priorities and tasks for such study. (94)

From the beginning of the Federation a basic ecclesial and, therefore, theological thrust was considered basic to the nature of the Federation. Regardless of how one now assesses the actual extent of that ecclesial character of the Federation, there is less doubt than ever that the member churches expect the LWF to be a churchly instrument assisting them in their Proclamation and Service in the world. (95)

Studies with a theological orientation belong to the essence of the organization, and need to be assured. They do not "sell" according to an attractive "project list". For that reason a "Composite Statement of Needs" approach does not lend itself for that function of the LWF as well as some others. It seems apparent that member churches will need to assure that there is adequate support for that essential function with the LWF by providing funds of an undesignated nature. That is also true of the work of the General Secretariat which is conceived as being of a service nature to the other units, providing leadership and coordination for the whole. (96)

In part this is also true of such services as Information and Publication Services of the Department of Communication. For the above reasons, all of the membership contributions, in which all the churches participate, are applied to the work of the General Secretariat, the Department of Studies and some to the Department of Communication. These contributions, however, do not provide enough, and, therefore, the Executive Committee through the years, as a longer range strategy has been asking for increased membership contributions. (97)

At the Helsinki Assembly the Executive Committee established a special committee for the purpose of coordinating Program and Budget of the LWF. It functioned for one period, but then was abandoned. We learned that essential coordination has to begin and be maintained at the staff level. A primary method of providing it is in the Cabinet which includes all Department Directors, the Associate General Secretary, the Comptroller, and the Director of Community Development. (98)

Further coordination occurs through interdepartmental task forces. Thereafter, the Executive Committee, which has the supervisory overview, can see that coordination takes place with regard to Commissions, at the policymaking level. (99)

In addition to these reflections, there are helpful adjustments that can be made on a pragmatic basis whenever they are deemed necessary. For example, youth and women's concerns can probably best be met if they are being handled in the same department, though there have been very good pragmatic reasons why this has not been the case in the past period. One might ask whether certain inter-church aid functions of the Department of Studies might not better be handled by Church Cooperation. These pragmatic decisions, often depending on the persons one has available, should be possible if everyone has in mind that there is one LWF. (100)

The matter of fund-raising has been raised above in several respects. I am convinced that one person or office should have overall responsibility for coordination of fund-raising. I am equally convinced that in departments with larger operational responsibilities, staff must be available to seek funds for projects and areas of work which that department can best explain. The department must be able to interpret and report on its work. In some instances that can best be done by the director of a department or an assistant, and a full-time person is not called for. But an up-to-date overview of what is happening, and where additional sources might be found, should be the responsibility of the General Secretariat. What is actually called for is a combined approach with respect to the A-budgets, and good coordination regarding project support. (101)

The LWF will need to seek new and better ways of coordination and at times even unifying its approach, especially over against its member churches. That is essentially the job of the General Secretary, together with the Cabinet. Two dangers, that of too great decentralization in the work, and that of too great centralization need to be avoided. The tension between the two exists in the LWF. But there are good people who live with that tension, and make the present structure work. At this moment I believe that in the LWF major tasks and functions are well distributed and the churches are able to relate well. For that reason the LWF is

not in need of a major structure debate at this time. But the subject should be before us regularly. (102)

In addition to the question of administrative structures, the question of governing structures has been reviewed from time to time. Two issues have emerged on several occasions. (103)

The first is the question of regionalization. This was especially debated in Helsinki in 1963. At that time there was a deep conviction generally shared by all that regionalization should be avoided in the sense of establishing regional structures of their own. This was especially true at a time when one was trying to develop a global structure, and deepen the world community. However, the structure document at that time provided that if the Executive Committee felt it might be advantageous, regional offices of the General Secretariat might be considered. This would make it possible that the services of the LWF might be more readily available to a given region, and that the region might have easier access to the LWF. (104)

At that time, for several reasons, including a lack of sufficient resources available, the Executive Committee did not deem it wise to do this. This has been considered several times thereafter. It came up in the form of a clear constitutional amendment at Evian, which proposed that there be regional meetings which would select delegates to the Assembly, and also propose Officers and Members of the Executive Committee and Boards. (105)

Once again in this past period an effort was made to develop a regional structure in Asia. In Africa, Asia, Latin America and for European minority churches regional information structures have been developed with the help of the LWF. These are modest service structures which belong to the churches of the region, which contribute increasingly to the structure. An evaluation of these structures is due soon. They are not without their problems. (106)

There are ways of achieving what the churches desire regionally, without creating a new structure. The Asian churches, for example, indicated that they wished to have opportunity to meet as church leaders and in larger conferences several times in a period between Assemblies, and that would suffice. The African and Latin American churches have given similar signals. (107)

The second matter has to do with the governing structures of the LWF. There is a development that has enlarged the Executive Committee from an original 16 members to now 30. Several requests are coming that this once more be increased by two or three, for which there is some justification. The desire for greater representation on the part of the member churches, especially in Africa Asia and Latin America is understandable, and the LWF has made a significant effort to accommodate this concern especially at the last Assembly. The need to have broader representation in terms of lay persons and women also makes it necessary to increase the size of the body. Even the larger member churches could do with additional representation in some instances. The greater the participation, at least to a degree, the greater the interest and commitment. (108)

As the Executive Committee is increased in size, the problem of ease of handling a larger group arises. Just what is the cut-off

to need to rethink some of our procedures. I believe we still are of a size that is manageable in order to get the business of the Federation done, and could still accommodate 3 or 4 more members. (109)

As the volume of the work has increased, of course, we have had to find other ways to deal with some of it. The Officers of the Federation have taken on increasing amount of work, especially in the area of headquarters personnel and administration matters. However, I believe that this is better in any event because the larger group should turn its attention much more to policy issues facing the Federation, and should delegate the housekeeping work to a smaller group that gathers more often. That smaller group can also prepare the larger meetings, and take care of issues that arise between meetings of the Executive Committee. (110)

On a number of occasions the wish has been expressed that all the major regions might be represented among the Officers. Such a step could also meet some of the desires expressed with regard to greater regional involvement. That would mean that the Officers might be increased to 7 or 8 members. Such broader representation could be helpful. The areas that could be considered are: Africa, Asia, Latin America, North America, the Nordic countries, Western Europe and Eastern Europe. It would be possible to add one for minority churches in Europe if desired. This would mean two or three more Officers than at present, but I think this would be a meaningful and helpful development. (111)

9. Other matters.

There have been changes at the headquarters with respect to staff. The Departments may report on some of this. I have already mentioned to you an event of importance. Dr. Günther Gassmann who has served as Secretary for Interconfessional Research and Dialogue and Associate Director of the Department of Studies, has been called to be the new Director of the Commission of Faith and Order in the World Council of Churches. We shall miss Dr. Gassmann. We encouraged him to accept this new assignment, which will enable him to serve our own churches as well as many more, in what we consider a very important part of the work of the WCC and we, too, shall benefit from his leadership. (113)

We have asked Dr. Eugene Brand, Secretary for Worship in the Department of Studies, to act as Interim Secretary for Interconfessional Dialogue and Ecumenical Research. (114)

I also want to mention here that a person with longtime service in the Federation, with great dedication and competence, has retired from her service at the end of December 1983. It is Ms. Gertraut Hobby, who began her service with us in the Department of World Service, and who has long edited the Lutheran World/Lutherische Rundschau. Most recently she has been editing our Reports and Documentation Service and heading our Publication Office. (115)

Another person who served the LWF long and faithfully is Dr. Arne Sovik. He began with the LWF in 1955 in the Department of World Mission. He succeeded Fridtjov Birkeli as Director of that Department. After a period in his home church, he returned to the Federation and has served eleven years in the Department of Studies, heading the important China Study, and also unit three, which deal

with a number of social/political questions. (116)

It is good that we also acknowledge the fact that retired Bishop Fridtjov Birkeli died this past year. He not only served as a leading staff member of the Federation in the early years of the Federation's life, but also served nine years on the Executive Committee. We remember him with thanksgiving. (117)

At the beginning of December Bishop Leonard Auala, first bishop, then retired, of the Ovambokavango Church left this life after a considerable period of illness. (118)

Bishop Auala was a member of the Executive Committee of the LWF from 1963 to 1970. He was highly respected throughout the world as a champion of his people of Namibia. He was one of the Southern African church leaders who first publicly spoke out for the independence of Namibia and condemned the apartheid policy of the South African Government in that region as a matter of the violation of human rights. The open letter to the Prime Minister of 1973 is an important part of the history of the church struggle in Namibia. (119)

We remember Bishop Auala and are thankful for his leadership. Ms. Christa held and I together with Bishop Rapoo and Präses Frederik were privileged with many others to be present at his funeral in Northern Namibia. The Government of South Africa was good enough to grant a three-day visa for this purpose on very short notice. (120)

I also want to gratefully acknowledge the assistance which Dr. Rainer Stahl has provided to me and others in many aspects of our work. Dr. Stahl comes from the German Democratic Republic and will continue to be with us till after the Assembly. He is responsible for the German documentation for the Assembly in addition to providing personal assistance in my office. (121)

This last year an Assembly of the World Council of Churches was held in Vancouver. We were inspired by much of what happened there. I have reported to you on that. One development was that our own relationship to the World Council continued to be clarified through a further positive statement on relations with Christian World Communions. Those of us who took part were grateful to note that many of our member churches are strongly involved in the life and work of that more comprehensive expression of the ecumenical movement. (122)

We observed the heavy work that our colleagues were involved in before their Assembly. We also saw their fear and trembling, as well as joyful anticipation. And now it is our turn. As I have said elsewhere, our staff is working hard. Our host church has extended itself very much. There have been some helpful pre-assembly consultations. We have reason to pray that God may bless us, and our member churches prepare themselves to come to Budapest next July. (123)

REPORT OF THE COMMISSION ON STUDIES
TO THE
LWF EXECUTIVE COMMITTEE

- I. The present Commission on Studies held its last session in full at Sigtuna, Sweden, from 11-20 April 1983. Three members only (chairperson and the two vice-chairpersons) will meet in February 1984 to finalize the reports and the recommendations to the Assembly. Besides, the Commission members will meet in Budapest the day before the Assembly begins its programs. (1)

While in the period before 1977 CS meetings were always held at Geneva, the current Commission met in 1979 in Munich with the focus on parish education, in 1982 in Bad Saarow concentrating on youth issues, and last year in Sigtuna where church-state relations and the issue of civil religion were in the foreground. (2)

The question of church structures and the restructuring going on in the Church of Sweden had an impact on the discussions during the meeting. It is a very complex issue and, to a certain degree, unique to the Nordic situation. It is also interesting from the point of view of the formerly conducted ecclesiology study. Moreover, there is a comparison to be drawn with the formation of the new church in the United States. It is in view of these developments that a follow-up to the ecclesiology study may be recommended for study in the future. (3)

At the 1983 meeting, three subjects were discussed in special study sessions: (4)

1. The challenge through other religions
2. The challenge through false gospels (status confessionis)
3. The challenge through Civil Religion

The discussion on other religions led to a proposal for a future study on religiosity: (5)

There are many signs of a new religiosity in our time, especially among younger people. This religiosity is ex-

pressed in a great variety of forms, many of them only loosely connected - or totally unconnected - with the Christian faith. They indicate a deep longing to find the meaning of life and can be understood to some extent as a judgment against the church (Annotation to Assembly Issue No. 9: "Response to the new religiosity").

- (6) With regard to status confessionis, as the recent publications, "The Debate on Status Confessionis. Studies in Christian Political theology (LWF Studies) and the epd documentation on the same subject show, a distinction should be made between confessio continua and status confessionis. While both are about the church's confessing in the face of sociopolitical challenges, status confessionis in the main is about the threat of schism within the Christian community.
- (7) The discussions at the Sigtuna meeting of the CS reaffirmed the working definition of what constitutes civil religion:
- Civil religion consists of a pattern of symbols, ideas, and practices that legitimate the authority of civil institutions in a society. It provides a fundamental value orientation that binds a people together in common action within the public realm. It is religious in so far as it evokes commitment and, within an overall worldview, expresses a people's ultimate sense of worth, identity, and destiny. It is civil in so far as it deals with the basic public institutions exercising power in a society, nation, or other political unit. A civil religion can be known through its observance of rituals, its holidays, sacred places, documents, stories, heroes, and other behavior in or analogous to recognized historical religions. Civil religion may also contain a theory that may emerge as an ideology. Individual members of a society may have varying degrees of awareness of their civil religion. It may have an extensive or limited acceptance by the population as long as it serves its central function of legitimating the civil institutions" (On Civil Religion, LWF Documentation no. 12, December 1982).
- (8) Subsequently, a workshop on "The Church and Civil Religion in the Nordic Countries of Europe" was held in Ilkko/Tampere (Finland) from October 3-7. The 39 participants at this consultation represented Finland, Sweden, Denmark, Norway, Iceland, the German Democratic Republic, the Federal Republic of Germany, Ethiopia, and the USA. In connection with the overall goal of the study on church and civil religion to provide guidelines for Christian thought and action with reference to civil religion the consultation had a threefold task: 1) to understand and analyze the

life of our churches in the Nordic countries of Europe; 2) to understand and clarify Christian witness in the increasingly complex societies of the Nordic countries; and 3) to inform our churches on civil religion in order to start a learning process both within and among the churches. The lectures and reports of that meeting will be published early 1984.

II. The following are some highlights on the work of the Commission and Department of Studies:

1. Projects related to the Luther Year, such as the Luther Celebration Seminar (Strasbourg, 30 June - 10 July: "Luther, Church, Society: An Intercontinental Dialogue"), Publication of Luther's Works, Luther Research Congress. (9)

Staff participated in an Ecumenical Forum at Coburg in conjunction with the VELKD General Synod, and gave lectures on Luther in Bratislava, Cairo, Geneva, Korea, Hong Kong, and South Africa. Workshops on Luther's Small Catechism took place in India and Tanzania. The Women's Desk published, in the LWF Studies series, "Becoming Friends in Christ: The Relationship Between Man and Woman as Seen by Luther" - another contribution to the celebration of Luther's 500th birthday. (10)

2. Ministry project. The following documents are being published: "The Lutheran Understanding of Ministry," "Lutheran Understanding of the Episcopal Office," "Women in the Ministries of the Church" (all in the LWF Studies series), and the results of the survey on the ordination of women (in LWF Documentation). (11)

As to the document, "The Lutheran Understanding of Ministry", the document is an outcome of the LWF Studies' response to one of the major mandates of the Dar es Salaam Assembly. The document is being submitted to the Executive Committee as an appendix to this report (EXHIBIT 9.1.1) with the request that the Executive Committee refer it to the Assembly through the relevant working groups. (11a)

3. Worship. The International Consultation on Worship held in the United States in June and which served as a pre-Assembly meeting on the subject has revised the "Lutheran Agenda for Worship." A new document is now available (LWF Studies) under the title "Worship among Lutherans." (12)

4. Stewardship and Church Economy. An evaluation meeting will take place in February to assess LWF consultancy through regional consultants and determine its future involvement. (13)

5. With regard to church polity, recommendations will be formulated to be submitted to the Assembly (14)

- (15) 6. Interconfessional Dialogue and Ecumenical Research. Besides the ongoing bilateral dialogues, the following are being published in the field of ecumenical study and interpretation: "The Unity of the Church" (LWF Report, no. 15, June 1983), The Self-Understanding of the LWF, Communication of Dialogue Results (in LWF Documentation), and Evaluative Comparison between WCC Faith and Order and LWF Dialogues.
- (16) 7. Women's Desk: The consultative services rendered by the LWF through five regional consultants will also be evaluated. An International Consultation for Women, similar to the one held before the Dar es Salaam Assembly, took place in Geneva just prior to this meeting. The women members of the LWF Executive Committee were invited to participate. The research project on women and human rights (conducted jointly with the Desk for Social Issues) is being finalized, and a documentation will be available.
- (17) 8. In the area of Christian Education, the Department will continue to provide consultative services in curriculum development. It will however conclude the studies on Confirmation, Luther's Small Catechism and the development of catechetical materials.
- (18) 9. Theological Education: Consultative services will be continued, in collaboration with DCC, to Lutheran seminaries in South Africa, Zimbabwe, Cameroon, Tanzania, Brazil, etc. The project on "Confessing Christ in Cultural Contexts" has been concluded with the publication of the second volume on this subject. The Directory of Lutheran Institutions and Seminaries in Africa is also being published.
- (19) 10. With regard to Social Issues, the following are being published: In connection with "root causes", "Justice and Violence" in the project, Violence and Non-Violence in the Maintenance of Order and the Struggle for Change; "Unemployment as Challenge to the Church" in the project, Case Studies on Unemployment in Lorraine, France; and "Two Kingdoms at the Parish Level" in the project, Sociopolitical Challenges to the Church. With regard to the peace issue, publications appeared on the Coordination of Lutheran Efforts for Peace ("Churches for Peace"), and a Comparative analysis of International Christian Peace Organizations. On status confessions, the above mentioned publications on "The Debate on Status Confessionis" ("Politik als Glaubenssache") and the epd documentation are available. The project on Criteria for Public Pronouncements on Human Rights Violations will also be finalized with a publication.

11. As to Social Systems, five studies will have been published before the Assembly: on property, on the role of the church in nation building, on civil religion, on the ideology of national security, and on the mutual understanding of Christians living in different social systems. (20)

12. Scholarship and Exchange Program: Over the year work has continued on the new model for the Scholarship and Exchange Program: the Pilot Program has started in 1984 among 12 churches. Thirteen churches or National Committees (representing some 25 member churches) volunteered to take part in a feasibility study, a pilot program on the International Personnel Development Service (IPDS), which was launched by the CS at its 1983 meeting. By October 1983 nine of these churches or National Committees had presented their initial statements of needs and resources and the working group met to plan for the implementation during 1984. The statements included new educational resources mainly in the form of free places, particularly from churches in Asia, Africa and Latin America. Those churches also stressed the importance of in-country and in-region educational efforts. An open hearing will be scheduled during the Budapest Assembly in 1984. (21)

13. The following are also among the ongoing projects: China concern, The Church and the Jewish People. With regard to the China study, in compliance with the directions of the Commission in 1982, and in light of the proposals of the LCCCO Evaluation Committee, staff has developed a proposal of a consultant to be resident in Hong Kong, who will handle the major part of the task, while a member of the Geneva staff will be responsible for those matters which must be handled in Geneva. This will be done in close consultation with other departments. Following the CS approval, the Hong Kong consultant has now been appointed. (22)

As for the Church and the Jewish People, the Desk published (in LWF Studies) the report of a consultation held in August 1982: "The Significance of Judaism for the Life and Mission of the Church." Another Jewish-Lutheran dialogue meeting was held in Stockholm in July 1983. "We welcome this historic encounter, which we prayerfully hope will mark a new chapter, with trust replacing suspicion and with reciprocal respect replacing prejudice," said the participants in a joint statement. "We are mindful of the compassionate response of Scandinavian Christians to the plight of Jewish victims of Nazi persecution 40 years ago. This spirit renews our faith in the human capacity to confront evil with courage and determination." They continued, "We commit ourselves to strive for a world in which the threat of nuclear warfare will be ended, where poverty and hunger will be eradicated, in which violence and terrorism will be overcome and a just and lasting peace will be established" (lwi 27, July 21, 1983, p. 4). (23)

ADMINISTRATION

1. Finances

- (24) The actual budgetary needs in 1982 appear to have been virtually met. However, as in 1981, the Department had to make major adjustments in its work, and an additional contribution from the membership fees was received. For the budgeted amount of \$3,187,834, the actual income totaled \$2,367,146 whereas expenditure amounted to \$2,368,008. As to the program budget (B budget) in 1982, 37 in 48 programs were underassured and 11 fully assured. Nevertheless, after some adjustments all programs were carried out as planned.
- (25) The financial situation in 1983 gave us cause for concern. The Department already reprogrammed its work including administration costs. The number of consultations planned for 1983 was reduced; in some instances, the number of participants were restricted. Additional funds were sought for the A budget (Geneva administration).
- (26) The 1984 budget projects, as indicated in the proposed Statement of Needs, the amount of \$2,938,100 for both administration and programs (A budget: - 12,34% compared with 1983; B budget: - 19,4%).

2. Personnel

- (27) The CS chairperson, the Rev. Günter Krusche was appointed Generalsuperintendent in the Evangelical Church in Berlin-Brandenburg: he began his work in March 1983. Ms. Ana Rodriguez de Zayas has resigned from the Commission membership due to her heavy schedule in the local school program.
- (28) The Rev. Karl Gervin started his assignment as Assembly Content Coordinator in September 1982. The original appointment of Ms. Christina Berglund of Sweden has been changed to a cooption arrangement, her task being mainly to work on the "new model" of the LWF Scholarship and Exchange Program.
- (29) In 1983, Dr. Arne Sovik completed 24 years of service with the LWF and has retired. It is not only the Studies Department but the LWF as a whole that has long appreciated his many qualities and dedicated services. The Department director has temporarily taken over Dr. Sovik's functions in Unit III.

Dr. Günther Gassmann was elected to take up the directorship of the Faith and Order Commission in the World Council of Churches. He will begin his new task at the beginning of 1984. Interim arrangements are being initiated. An oral report will be given at the meeting. (30)

The terms of service of Ms. Eva v. Hertzberg, Ms. Riitta Virkkunen and Dr. Bela Harmati have been renewed for another three years. (31)

ISSUES FOR DISCUSSION ON THE FUTURE OF LWF STUDIES

The Commission at Sigtuna not only had a lengthy discussion on the Assembly content, the coordination of which has been delegated to the Department, but also spent considerable time to contemplate some of the issues the Department has been facing. It was agreed that the Department staff, together with some members of the Commission, work on the following "issue papers" for possible consideration in conjunction with the 1984 Assembly. Issue papers on these points will be prepared for the meeting of the "core group" of the CS in February 1984. (32)

1. Structural Issues

The present structure and working style of the Commission and the Department need to be reexamined. The suggestions from member churches on the Terms of Reference of Commissions were distributed. Reactions from the Commission members are invited. The function and the role of the Commission, including its composition, and the frequency of its meetings, will be studied. With regard to the future membership of the CS, the Commission "in order to provide continuity and at the same time a healthy turnover" stressed the need to provide more continuity in the membership of the CS than was secured after Dar es Salaam. It addresses this desire to all who are involved in setting up the new Commission. (33)

2. Functional Issues

The role and function of the Department of Studies in the total life and work of the LWF need to be reassessed. Including the current chief mode of operation, i.e., consultative services, a discussion was held on the Department's "study function" for the LWF constituencies as well as for the other units of the LWF itself. A review should be undertaken that would include the pre-Evian, the post-Evian and the post-Dar es Salaam developments. An issue paper on this subject is available. (34)

3. Program Priorities and Issues Related to Funding

- (35) The Commission after an overview of the developments after Dar es Salaam, especially in conjunction with the setting of program priorities, focused its discussion on the long-standing matter of the great discrepancy existing between a request and its support, hardly a new problem. In terms of following up on the resolutions of the second meeting of the Committee on Program Priorities (1980), issues such as the interpretation of the entire LWF work through a prioritized statement of needs, the need for a common and unified approach to LWF constituencies for funding, the consolidation of the financial administration of the whole LWF budget were discussed in some depth.

SUMMARY

- (36) Our deep appreciation goes to our member churches for their continuing participation, and for their support at a time when they themselves face financial recession and, in some instances, suffer from currency devaluation.
- (37) As the Assembly approaches and some of the programs are being finalized, it is noteworthy that the Commission and Department's work over the years strictly followed the priorities set in 1978. At the same time, the Department has been substantially involved in Assembly content coordination. The Theme Book and the Bible Studies have been published in the series LWF Documentation (in English and German). The task at hand is the coordination of the material for the Assembly Working Groups on Issues. These issues are almost identical with the priorities that the Department followed in the past six years. In this light as well as in others, our involvement in Assembly preparation has been not an extra assignment but an encouraging factor.
- (38) The prevailing modus operandi of the Commission and Department has been one of shared studies. This has resulted in a large number of publications as highlighted in this report. They have been distributed to the member churches and we hope that they will serve as useful background material for the Working Groups discussing Issues at the Assembly.

REPORT OF THE
COMMISSION ON COMMUNICATION TO THE EXECUTIVE COMMITTEE
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(1) This report will highlight major developments which have taken place in our work since the last meeting of the Executive Committee, giving special attention to the year 1983 and the deliberations and decisions of our Commission which meet in Budapest from May 12 to 19, 1983.

I. ASSEMBLY PREPARATIONS

(2) Meeting on the site of the Seventh Assembly gave the commission, staff and other participants the opportunity to see the press facilities and discuss various aspects of the communication operation at the Assembly. We were impressed by the quality and quantity of the facilities at the sports hall, which can accommodate up to 300 working journalists and broadcasters. Staff also met with government officials responsible for radio, TV and post, who assured their full cooperation and assistance.

(3) The accreditation process for journalists as well as the selection and cooptation of communication staff for the Assembly started in October. Current plans, approved by the Commission, include the setting up of large news desks in English, German and Hungarian, a liaison office for the Scandinavian press corps, a more modest operation in French and Spanish/Portuguese, as well as electronic and photo units. Special attention will be given to audio-visual activities and displays.

(4) Pre-Assembly plans include the publication - in the LWF Report/LWF Documentation series - of the Assembly study book (which appeared in October) and bible studies, to be followed by the Seven Years Report on the work of the various LWF units. An updated version of the "Lutheran Churches in the World" (first published in 1977) will be made available outside the series. A brochure introducing the LWF, a slide show on the host country and church, special articles in "lwi", and the preparation of an audio-visual presentation at the Assembly ("The LWF presents itself") are other projects for the pre-Assembly period.

II. ECUMENICAL COOPERATION

(5) Ecumenical cooperation in Christian communication was witnessed at our commission meeting through the presence and active participation of representatives from the World Association for Christian Communication (WACC), the International Lutheran Laymen's League (ILLL) and other guests. A tripartite cooperation with the WACC and the World Council of Churches is expressed by the newly established Coordinating Committee which

started to function in early 1983 as an instrument to share information, identify and tackle common issues, provide joint support to projects and engage in closer partnership. A concrete sign of this cooperation is the book "Opening Eyes and Ears - New Connections for Christian Communication", authored by Kathy Lowe, with a commentary by Martin E. Marty, which was published in April under the auspices of the three organizations.

III. RESEARCH ACTIVITIES

(6) The five year "Communication for Development Project" which is based in Southern Sudan, with a control area in Northern Cameroon, has been carefully reviewed at a colloquium in April 1983 near Nairobi, as well as during our commission meeting. The general objective of the project is "to learn in a rural development situation the ways and means by which communication can enhance the achievement of sound human, social and spiritual development". Through a combination of study, experimentation and evaluation, the project is implemented in cooperation with existing development, church and media organizations, working in the two areas. This major undertaking which will be completed in early 1985, is progressing very well, and it is expected that its findings and especially the practical lessons to be learned, will be made available in such a way that they become of real value to others engaged elsewhere in similar activities.

(7) Following a 1982 decision, the commission started in 1983 to reflect on the question of media evangelism. A major presentation by the Commission Chairman, Dr. John Bachman - followed by four reactions of representatives from different areas - stressed the positive and negative experiences in the use of media for evangelism, pointed to limitations and opportunities, and suggested a "multidimensional strategy" taking into account the best features of all the single dimensions of message, media and process. Dr. Bachman's paper will soon be widely available and the commission decided to continue its reflection on media evangelism and to encourage some research in various local situations.

IV. PROJECTS AND INVOLVEMENTS

(8) The Commission recommended about sixty projects for funding in 1984, maintaining the total at about the same level as in 1983. Half of the assistance will go to Africa, one eighth to Asia, one tenth to Latin America, a smaller fraction to Europe and about a fifth to global training, research and consultations. New projects of special significance include multimedia communication centres in North Sumatra and Peru, a commercial Chinese film on the life of the Japanese Lutheran pastor Watanabe during the war, a London-based Namibia Communication Centre, a pictorial bible study project in Ethiopia, a sound studio in the DDR... However, we have to admit that many ongoing commitments absorb most of the resources available, to the detriment of new and often promising ventures.

(9) On the whole, our assistance to projects reflects three major trends which the COC wants to encourage:

(10) - Focusing on people rather than on tools:

We have been slow in giving group communication and small scale media the attention they deserve. But we are now encouraged by the growing number of requests for imaginative, local, low cost projects that are culturally relevant and call for people's full participation.

(11) People are also the focus of a series of church/media consultations we continue to sponsor in various settings as an essential instrument of awareness building. The same is true for the workshops and training programs supported by our Communication Training Fund (CTF).

(12) We have been constantly reminded that women and youth should be given more attention as a matter of overall LWF policy. With regard to women, too little has happened and the CTF can report only a slight increase of women trainees over previous years. But with regard to youth concerns, and following the special attention given to them at our 1982 commission meeting, several developments are taking place, encouraged by the COC Youth Advisor: contacts with projects holders to survey youth participation in the media and to challenge them to give increased attention to the matter; an attempt to build up a network of young Lutheran communicators; and the preparation for the news coverage of the Pre-Assembly Youth Gathering. With regard to youth internships, we have been pleased to receive Miss Iria Gertz from Brazil for a six months period in 1983.

(13) - Fostering regional endeavours:

This concern is reflected in the support provided to four regional Lutheran communication bodies (the newest one, Lutheran Communications in Asia (LUCIA), became operational in January 1983) and to regional news and information services. Having been in Budapest this year, our Commission became better acquainted with KALME, the Communication Committee for Lutheran Minority Churches in Europe, which continues to play a crucial role among the 23 minority churches in both Eastern and Western Europe, and which held its General Assembly in September in Yugoslavia; and with the Budapest-based IDL monthly news service, launched in early 1983, which has been extremely well received in various quarters and hopes to increase its circulation from the present 1.800 copies to 2.000 in a near future.

(14) - Building a broadcast strategy for mission and development:

This responsibility, inherited from the former RVOG, has traditionally been high on our agenda, and it is in this context that I should mention four recent developments:

- (15) 1. Our Commission has again recommended a substantial support for airtime cost for four strategically important African languages: Hausa, Fulfulde, Swahili and Malagasy; while the recent agreement for Hausa broadcasts over Africa No.1, Gabon, after some initial problems, seems to give satisfaction, uncertainties remain concerning Fulfulde, as the Ngaoundere Studio has still not been authorized to resume its activities; however, the sponsoring churches hope that the studio may soon be able to function again.
- (16) 2. In April, the Commission Chairman and myself visited government official in Addis Ababa in order to ascertain the present status of the RVOG Compensation Claim, and our possible access to the RVOG archives.
- (17) 3. The situation of Radio Uniao, a network of radio stations of the Evangelical Church of Lutheran Confession in Brazil, was again discussed in 1983 by the Commission; these stations which are engaged in a very interesting experiment of local broadcasting and people's participation have been facing financial difficulties in view of Brazil's hyper-inflation, so that the COC voted to join other partners in another rescue effort. Just as this plan was removing all major debts, catastrophic floods in July threatened the survival of the Blumenau station, and necessitated a new emergency appeal.
- (18) 4. A major - and at times difficult - policy discussion took place at the commission meeting concerning the LWF's possible involvement in radio broadcasts to Mainland China. After careful review, on the one hand of the report of the International Mass Media Institute working group which met in Hong Kong in November 1982 and recommended under certain conditions the initiation of broadcasting to China, and, on the other hand, of the report of the LWF General Secretary following the visit of an LWF delegation to the People's Republic of China, during which it learned the views of the leaders of the church in China on the need for independence and control by that church of its life, the Commission took an action which merits to be quoted here in its entirety:
- (19) "VOTED:
- to affirm its basic broadcasting policy of "Proclaiming Christ" to the "widest possible audience", and

- to affirm its wish in each case to work out its communication strategy in an open and respectful interchange of information, views and convictions with Christian churches and leaders concerned, conscious of the many sensitive and difficult situations, where prayer and deliberations must go hand in hand in seeking guidance and wisdom to find acceptable solutions, and
- to instruct its staff to continue conversations with IMMI and the leadership of the LWF concerning changing conditions which may lead to opportunities for cooperative work in proclaiming the Gospel in China in the future".

V. GENEVA UNITS AND STAFFING

(20) The Information Bureau was able to report a 10 percent increase in 1982 in the circulation of "lwi". Currently, approximately 50 releases are published per year, i.e., 850 to 950 pages, with 1.250 to 1.500 news items and 100 to 120 photos, in each of the two languages. The English edition is sent to some 100 countries, and the German to 55; the combined print total of "lwi" is 3.700. On the audio-visual side of its activities, the Information Bureau will suffer from the fact that, for financial reasons, a part-time producer could not be appointed; but ad hoc arrangements with the WCC will be possible.

(21) In the Consultative Services, Dick Perera from Sri Lanka who was responsible for our Asian, news and training projects, has left us in mid 1983 after three years of service.

(22) The Publication Office has experienced a major change with the retirement of Gertraut Hobby at the end of 1983, after 27 years of faithful and competent service in the LWF, mostly in the field of publications. The COC received the report of its Publication Review Committee, appointed in 1982 to review both the present work of the Publication Office and the publication needs of the LWF as a whole, and approved it for gradual implementation, pending its adoption by the entire LWF. Plans for which a Publication Coordinator and an interdepartmental team at director's level will be largely responsible, include the continuation of the present LWF Report/Documentation series, the possible start of an LWF quarterly, a better coordination of in-house publications and provision for professional advice to the same, and a systematic effort to publish professionally some well selected books, originating from the work of the LWF.

Marc CHAMBRON

REPORT OF THE COMMISSION ON WORLD SERVICE
TO THE LWF EXECUTIVE COMMITTEE

- (1) The World Service Commission meeting, was held for the first time in 27 years in the United States, upon invitation from the U.S.A. National Committee, Lutheran World Ministries.
- (2) Our keynote speaker was Dr. Poul Hartling, the United Nations High Commissioner for Refugees, who spoke on the theme, "The Role of Voluntary Agencies in Assisting the United Nations High Commissioner for Refugees." Since 1977 Dr. Hartling has served as the High Commissioner, having previously been Prime Minister, Minister of Foreign Affairs, and a parish pastor in his native Denmark.
- (3) In this report I will share with you several new service program highlights, a number of on-going activities, within the Department, a follow-up on problems and opportunities taken up by the Commission last year, and some new opportunities for service, approved by the Commission in May 1983. I will conclude my presentation with some personal remarks on the possible revision of the LWF/WS Terms of Reference, which are being considered by the Commission.

Service Program Highlights

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India

- (4) Eastern India has been beset this past year by a series of natural calamities, which have been among the worst in memory. Both Orissa and West Bengal States have suffered from a cyclone, then drought, followed by a flood and most recently, another drought, all since June of last year. As indicated in several situation reports prepared by our emergency office, one disaster was followed immediately by yet another, bringing misery to more than 16 million people in the region.
- (5) Fortunately, the LWS field office in Calcutta, has been able to respond quickly and efficiently to these disasters at the request of and in cooperation with the national and local governmental authorities, as well as the United Evangelical Lutheran Churches of India (UELCI). LWS carried out emergency feeding programs, Food for Work projects, and drinking water supply repairs. In addition World Service constructed temporary housing, provided medical care, and material aid (including food, clothing and blankets) valued at more than \$2 million to cope with immediate and short-term needs.

- (6) We also were authorized by the Commission to use about 40% of these funds for a rehabilitation program from April 1 until the end of 1983 to deal with the longer-term effects of the flood. Our Indian partners were appreciative of this reallocation of funds, originally foreseen for the emergency but then modified, at government request, to include a rehabilitation phase.
- (7) Another major event in 1983 with regard to the World Service India field program was the changing of the guard at the Calcutta office. After more than 35 years of service to the church in India, 18 of them with LWS, Dr. Olav Hodne, retired from our agency on April 7, 1983, Olav's untiring efforts on behalf of people in need on the Indian sub-continent shall be long remembered. In 1976 Olav was awarded the Nansen Medal for his service to refugees on the Indian subcontinent. To honor his work and show our appreciation to and recognition of him, the Commission held a special dinner for him and his spouse on May 5, 1983. Meanwhile, I am pleased to report that in April 1983, Mr. Aage Larsen, began his work with our Calcutta office as the new Director.

Lebanon

- (8) In response to the extended new outbreak of hostilities in Lebanon LWS provided both emergency assistance and offered longer-term help to meet the needs of the victims of the war there. Our field office in Jerusalem provided 400 tents and 10,000 blankets via our partner, the United Nations Relief and Works Agency for Palestine Refugees in the Near East (UNRWA), to meet immediate needs. In addition, the LWF Executive Committee in August 1982 asked the LWF General Secretary, Dr. Carl Mau, to write to the Middle East Council of Churches (MECC), both assuring them of our concern and indicating our readiness to assist the victims of the war, if asked to do so by the MECC. I later met with Mr. Gaby Habib, the MECC General Secretary, in November 1982 to renew our offer to provide aid. He indicated then that a request might be forthcoming from the MECC to LWS for a housing program, transport for handicapped persons, agricultural assistance in the form of irrigation works, reafforestation, and education for agricultural extension activities.

Tanzania

- (9) In December 1982, the Government of Tanzania and the office of the United Nations High Commissioner for Refugees (UNHCR) asked LWS to extend a number of primary education facilities in the Katumba region of western Tanzania on their behalf. In 1978 World Service had handed over the Katumba refugee settlement to the government after six years of assistance to Burundi refugees there. At that time there were about 10,000 school-age children in the area, but by 1984 the figure is expected to grow to some 12,000 and thus the need for more schools was foreseen. The Commission approved this mail vote

request in early 1983. The project is now expected to be completed in 1984 and the UNHCR will be funding about \$ 1.2 million over the period 1982-1984 for the scheme, with \$ 100,000 provided by LWS.

Angola

- (10) In late 1982 our field office in Lusaka, Zambia, arranged for a charter flight of more than 75 tons of food, medicine and other relief goods from Lusaka to Luanda, Angola to meet the needs of Namibian refugees in the southern part of that country. This assistance continued our on-going practice of providing needed food and supplies to Namibian refugees in the region in cooperation with the Angolan Council of Evangelical Churches.

Kampuchea

- (11) Our program in Kampuchea continues to be implemented, although somewhat more slowly than originally anticipated due to the limited but growing capacity of the government to meet its long-range objectives of agricultural self-sufficiency and re-activation of small-scale industrial units. We had expected to complete our work in Kampuchea in 1984, but that now seems somewhat premature, especially in light of the delays encountered in implementation.
- (12) As of December 1982 there is a new LWS Program Officer in Phnom Penh, Mr. James Hart, who previously served with our field programs in Bangladesh and the Sudan as well as having been seconded by LWS to the Malaysian Red Crescent Society to assist with the Indochinese "boat people" at Pulau Bidong, Malaysia. Mr. Hart also acts as interim representative for our partner in Kampuchea, the World Council of Churches, until they send a new representative. Meanwhile, the major LWS program objectives will continue to be to assist the national cattle breeding center in the replenishment of livestock, to assist with poultry and piggery projects and to provide a supply of needed agricultural machinery and equipment.

Mozambique

- (13) For the past few years Mozambique has been suffering from an increasing drought situation which has grown more acute over the last year. Consequently, the World Service Emergencies' Working Group approved a request for assistance to drought victims. Since then through a cooperative effort on the part of LWS' field offices in Harare and Maputo, about 750 tons of maize was shipped from Zimbabwe to Mozambique and distributed to drought victims in the provinces of Nampula, Imhambane, and Gaza.
- (14) This action not only benefited the hungry in that country but also provided a market for Zimbabwean grain. Zimbabwe has been under considerable economic pressure from South Africa so that

the new nation has found it very difficult to export its surplus grain to foreign markets, and thereby earn much needed foreign exchange. This transfer of maize, though modest, helped the Zimbabwean economy as well.

Mauritania

- (15) In recent months a drought which began in mid-1982 in Mauritania has resulted in a severe food shortage in that nation. Grain production last year was barely one quarter of that normally expected and only one twelfth of the country's requirements. Therefore the Ministry for Rural Development appealed to LWS and other voluntary agencies in Mauritania to provide a coordinated emergency assistance program. Several organizations, in cooperation with the Mauritanian Red Crescent Society, together have requested donations of more than 15,000 tons of food and plan to buy even more locally. In addition, later rehabilitation activities will emphasize re-starting vegetable production.
- (16) Meanwhile I can report that the Secretary General of the Mauritanian government's Ministry of Health and Social Affairs recently wrote to the LWS Nouakchott field office Representative, Mr. Gerrit ten Velde, expressing his appreciation for LWS assistance towards the Socio-Medical Center in the 5th District of the capital. The Center now has 80 staff members and, since its founding in 1979, has vaccinated almost 39,000 children, and provided medical care for more than 94,000 children. The Center has also been training midwives and since the maternity section opened in May 1980, a total of more than 9,600 deliveries have taken place.

Ghana

- (17) As widely reported in the media, LWS offered assistance to the Evangelical Lutheran Church in Ghana (ELCG) in meeting the national crisis which resulted from the decision of the Nigerian authorities to require a large number of undocumented workers from Ghana and several other nearby nations to leave Nigeria in 1983. Subsequently, my new counterpart at the World Council of Churches' Commission on Inter-Church Aid, Refugees, and World Service (WCC/CICARWS), Nicholas Maro, and I agreed to send a joint WCC/LWS team to visit the region. Mr. Balslev, the LWS representative in the team of two, went to Ghana in February and July 1983 and met with ELCG officials, the Christian Council of Ghana (CCG) and various governmental, voluntary agency and intergovernmental representatives to discuss the situation further and outline avenues of possible assistance.
- (18) Following the visit, LWS agreed to support the \$ 1 million appeal made by the World Council of Churches on behalf of the CCG and its relief committee which will administer food, medical, transport and agricultural assistance for some of the approximately 1 million returnees. Most of these persons were single and were moved immediately to their home villages in the rural areas of Ghana, where their families live.

- (19) Ghana's present desperate economic situation and the loss of \$250 million in money transfers that these workers annually sent home while in Nigeria will make it very difficult in the coming months to provide jobs and food for such a large influx of unemployed people. LWS plans to continue to monitor the situation in cooperation with the WCC, the CCG and the ELCG, to see if other longer term assistance might be needed.

Zimbabwe

- (20) Zimbabwe marked its third year of independence in March 1983. Since 1980 LWS has been assisting the young nation with development projects valued at more than U.S. \$ 7 million, in cooperation with the Evangelical Lutheran Church in Zimbabwe (ELCZ) and the Christian Council of Zimbabwe (CCZ), both under the able leadership of Bishop Shiri.
- (21) Our assistance included the reconstruction of schools and clinics via our CDS arm, the reconstruction and the provision of water supplies, and the implementation of various resettlement, rehabilitation, educational and training projects through our Service Programs in cooperation with our member church and ecumenical partners as well as the Government of Zimbabwe.
- (22) The new nation still faces many internal and external challenges, including economic and other pressures coming from South Africa against the Mugabe government. One example is the situation of fuel shortages induced by the attacks last year on the oil pipeline from Mozambique to Zimbabwe. Another example was the unavailability of railcars last year around the harvest time which hampered Zimbabwe's efforts to transport its grain for export.
- (23) In order to intensify the relationship between our member church in Zimbabwe and World Service an ELCZ Consultative Committee to help plan and advise our joint service and development efforts has been established.

Namibia

- (24) In 1981 the Commission agreed to authorize the secondment of two LWS field staff members to assist the Evangelical Ovambokovango Lutheran Church (ELOC) in Namibia in restoring the Oniipa printing press and to help supervise the operation of the ELOC mechanical workshop. Due to difficulties in recruiting qualified personnel and obtaining visas for them, the staff only arrived on the scene in late 1982. Soon after the first engineer arrived in late August, he and church officials woke one morning to find the building in which the press is located had been damaged by an anti-aircraft shell. Fortunately, no one was injured and the damage was not great. The South African Defence Forces later apologized for the incident, said the shell had strayed off its intended course, and agreed to pay for the damages incurred. Repairs commenced immediately on the plant.

- (25) Bishop Kleopas Dumeni of the Evangelical Lutheran Ovambo-kavango Church has asked us to continue the staff secondment arrangement until at least the end of 1984.

LWS Efforts to Promote Utilization of Water Resources and to Improve Sanitation

- (26) In keeping with the U.N.-proclaimed International Drinking Water Supply and Sanitation Decade, we have asked our field offices and CDS partners to contribute to a study on the experiences LWS has gained through these projects. This report, which presents in detail LWS water-related work in Bangladesh, Bolivia, Brazil, Ethiopia, India, Indonesia, Peru and Zimbabwe will be shared with LWF member churches and related agencies.

Ongoing Activities within the Department

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Community Development Service (CDS)

- (27) CDS celebrated its 20th anniversary in July 1982 in Neuen-dettlesau, Federal Republic of Germany, and held its winter meeting in January 1983 at Mahabalipuram near Madras, India at the invitation of the UELCI and its June 1983 session in Uppsala, Sweden.
- (28) At Mahabalipuram several presentations were made. The keynote lecture by Dr. Kunchala Rajaratnam was on Gandhi's Relevance to Development in India and in the World. Dr. Augusto Kunert spoke on the Process of Renewal in the Evangelical Lutheran Church of the Lutheran Confession in Brazil. Ato Emmanuel Abraham of Ethiopia, as consultant for Africa, referred to the importance of development work for the Ethiopian Evangelical Church Mekane Yesus and Mr. Esteban Emody of Argentina, consultant for Latin America, presented a paper on behalf of the presidents of the Latin America churches.
- (29) The June CDS meeting in Sweden was hosted by Lutherhjaelpen. The keynote speaker on that occasion was the Swedish Foreign Minister Lennart Bodstroem, who spoke on the role of churches in development.
- (30) Over the past 18 months CDS approved 90 new projects including seven new smaller projects approved from the Rural Development Fund. Later in the meeting Christa Held will provide a detailed report on CDS activities.

Administration

- (31) One of the major challenges to the LWS Office for Finance and Administration was the computerization of the accounts in the middle of 1982 by the LWF Office for Finance, Personnel and

Administration. Much time was invested in the process of getting the computer program to meet the special needs of LWS as an operational department. Now we look forward to the full benefits of the new system. Also in cooperation with the LWF Office for Finance, Personnel and Administration a new layout of the Audit Report for LWS Geneva was designed.

- (32) Another challenge was the on-going effort to strengthen contacts with the field offices in order to assist the field programs in improving administrative and accounting procedures.

Personnel and Legal Services

- (33) In addition, to recruiting, screening and engaging new staff to keep all of LWS' more than 80 field staff posts filled, Claus Dölling, our Secretary for Personnel and Legal Services, has also fulfilled several special assignments related to administrative changes at LWS Geneva headquarters. Among these were revisions to the LWF Geneva personnel policies and regulations, new position descriptions, an LWF-wide job classification scheme, and revisions to the Staff Welfare Plan, on which Governing Board he serves.

- (34) Over the last 18 months, the employment/unemployment situation worldwide has affected LWS' ability to recruit qualified field staff in different ways. One might expect it to be easier to find people looking for jobs, but instead skilled people are staying with their present posts and seem to be largely reluctant to give up a secure job at home to take up a two-year assignment overseas. This development has prompted World Service to advertise our field staff openings through the good offices of the LWS related agencies. This has proved to be a generally positive experience and so far LWS has been able to fill all of its vacant field posts.

Project and Program Evaluation

- (35) Bram Voets, our Secretary for Project and Program Evaluation, has carried out a number of evaluations of World Service CDS projects and field programs during the past 18 months.
- (36) Among the nations visited since August 1982 were Madagascar, where the Manakara Extension project, supported by CDS, was reviewed. It was found that this agricultural project does reach the poor farmers in the area and helps them improve production and therefore, their living standards. In Papua New Guinea the team (consisting of four Papua New Guineans and Mr. Voets) concluded that the Kristen Yangpela Didiman project's structural relationship to the Evangelical Lutheran Church needs to be strengthened and that the beneficiaries of this agricultural training scheme should be more involved in the decision-making process.

- (37) During 1983 the Secretary for Project and Program Evaluations also organized and conducted evaluations of WS programs in Bangladesh and Mozambique.

Research and Social Action

- (38) Since the Vancouver Executive Committee meeting there have been three issues of the Development Education Forum, one on food and development, another on population and development and the third on trade and development. The documentation center in the office was catalogued recently thereby making it easier for Member Churches, related agencies and other interested persons to draw upon its resources. LWS also engaged for a six-month assignment in late 1983 its first research consultant on food production in Asia.
- (39) Dr. Sibusiso Bengu visited a number of our Member Churches and related agencies since August 1982 to discuss matters related to development as well as questions concerning Southern Africa. The consultations on root causes have continued. Dr. Bengu in April 1983 participated in the first such meeting to be held in Latin America, this time at Florianopolis, Brazil in cooperation with the Evangelical Church of the Lutheran Confession in Brazil. The results of all of the consultations will be available as background material on the subject of the Root Causes of Social and Economic Injustice for the LWF Seventh Assembly.
- (40) The office has also supported a number of self-studies including one being prepared by the Zimbabwe Christian Council on the relationship among Christianity, African Religion, culture and socialism in that nation. A new case study on the relationship between social and economic injustice and World Services programs and projects in Peru was carried out in September 1983.
- (41) Dr. Bengu has also continued to be active as Chairperson of the Geneva-based UN Special Nongovernmental (NGO) Committee on Development as well as the executive secretary of the North-South NGO Liaison Committee. In this connection he attended with Dr. Kunchala Rajaratnam the Sixth United Nations Conference on Trade and Development which was held in June 1983 in Belgrade, Yugoslavia.

Resettlement

- (42) The World Service Office for Resettlement in Geneva continues to assist several of our Member Churches and related agencies with resettlement and processing matters concerning refugees and migrants. The composition of those assisted in 1983 with the help of these agencies -- nearly 7,000 through the U.S. Lutheran churches, more than 200 families in Canada and more than 200 in Australia -- has changed considerably over the

last year or so. Now Europeans, Africans and Near Eastern refugees comprise about 25% of all those assisted. In addition, the U.S. churches, through the Lutheran Immigration and Refugee Service (LIRS), have helped almost 700 Cubans and Haitians find new homes over the last year. More than 400 unaccompanied minors and refugee children were also resettled via LIRS.

Material Aid

- (43) The level of material aid being provided by our Member Churches and related agencies either directly or via World Service continues to rise in response to increasing needs. Last year the total value is estimated at about \$ 24.5 million. Of this amount about \$ 4 million worth supported our field programs in Asia, Africa, and Latin America.

Follow-up on Problems and Opportunities from 1982

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Scholarship Assistance to Refugees from Southern Africa

- (44) Since our decision in 1982 to revise LWS policy concerning scholarships for refugees from the Southern Africa region, Dr. Ishmael Noko of Zimbabwe, who joined our staff in May 1982 as Secretary for Liaison and Interpretation, has been working with our field offices and scholarship recipients to interpret and help make the adjustments necessary to implement this new program. Under this new arrangement, most scholarships are to be provided within the African continent.

Assistance to Displaced Persons

- (45) LWS has continued to provide assistance to tens of thousands of nationals who are displaced persons in Ethiopia and Angola. Our program of rehabilitation assistance to the nearly 30,000 displaced persons who returned to the Bale region to be settled in seven villages in the Genale district continues on schedule and it is hoped that this project will be completed some time in late 1984.

New Opportunities for Service

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Latin America

- (46) As a follow-up to our study in 1982 on Unmet Refugee, Service and Development Needs in Latin America, LWS has been exploring two new areas of assistance. World Service staff has had discussions in recent months with the Government of Venezuela and the United Nations' High Commissioner for Refugees, about a new program of assistance which will initially resettle 500 farmer refugees from Guatemala and El Salvador in Venezuela.

It is planned that these refugees will move to a rural area of Venezuela to start a new life. Pastor Hansruedi Peplinski of Venezuela and the WS Commission has played a key role in developing this program which hopefully will begin in early 1984.

- (47) We have also been requested by the Lutheran Salvadorian Synod in El Salvador to provide aid to that strife-torn nation. The requests received are for both emergency assistance and for longer-term rehabilitation aid.
- (48) Being an agency with a long tradition of involvement in refugee assistance, including activities to help displaced persons, LWS naturally has followed the events in Central America with growing concern. Accordingly, the Commission on World Service asked the Department to send an ad hoc team to visit the Central American region in order to assess the needs and prepare recommendations for possible LWS actions. The visitation, which took place from September 28 to October 12, 1983, included El Salvador, Nicaragua, Honduras, Guatemala and Costa Rica and involved contacts with Lutheran churches, ecumenical organizations and other relevant agencies.
- (49) While specific recommendations are made for each country, general recommendations were formulated for the whole region. An excerpt of one of the most important of the latter recommendations is:
- (50) "The dominating impression gained in all the countries visited points at the tremendous threat, violence and militarization of the central American region, resulting in extensive suffering for thousands of people both inside their own countries or outside as refugees. There are presently little to no indications for an early improvement of that situation. While various forms of material assistance, especially by the churches, their related agencies and other voluntary and inter-governmental organizations ... can certainly help to alleviate some of the human sufferings, it is equally clear that only intensive efforts towards peace can offer a long-term solution to the prevailing conflicts. Therefore, the LWF and/or its member churches and related agencies are being urged to make their members aware of the tragic Central American situation, so as to enable them to use whatever means are available to them for personal or corporate involvement in the efforts towards peace. This includes, in particular, to call upon the congregations to remember the people of Central America in their worshiping life, praying to God the Almighty for reconciliation and peace."

Nepal

- (51) We have received a request from the government of Nepal and the United Mission to Nepal to assist that nation with a program of rural development assistance. I asked Dr. Olav Hodne and Mr. Gerrit ten Velde to travel to Nepal in February 1983 to discuss this proposal in detail with the Nepalese authorities and the United Mission to Nepal. They returned with the request to the Commission for a program involving water resources development and sericulture and ericulture (silk) cultivation projects. These two activities are planned in the western and eastern development zones of the country respectively. The government has started a water development plan, but has lacked the resources to continue the project. Owing to the fact that many Nepalese in the region have to walk sometimes three hours for a pail of water, the need for such projects is clear.
- (52) The seri- and ericulture projects can be started as an income generating activity in an area where some limited experience has already been gained in this kind of work. The close proximity to and positive experiences with similar activities in our LWS programs in India and Bangladesh could also be utilized for this work.

Ethiopia

- (53) As most of you are well aware, the LWF member church in Ethiopia, the Ethiopian Evangelical Church Mekane Yesus (EECMY), continues to face new challenges and problems each day. Its relationship with the governmental authorities is satisfactory in some regions, but less than desirable in others, particularly in the Western Wollega Synod.
- (54) Nonetheless, EECMY encouraged our LWS field office in Addis Ababa to pursue discussions with the Relief and Rehabilitation Commission as well as the UNHCR about two new programs of assistance to fishermen returnees at Massawa in the Eritrea region and farmers at Kelafo in the Hararghe region. EECMY subsequently endorsed the Kelafo project proposal. In the case of the proposed work in Massawa, the Evangelical Church of Eritrea has given its endorsement.
- (55) The project in Massawa would assist initially about 56 fishermen and their families who were displaced during the hostilities in the area several years ago. The main emphasis would be restarting the fishing cooperative which was abandoned about four years ago.
- (56) The Kelafo Rehabilitation Project would assist about 1000 recently returned families who left the area due to drought and military conflict over the past eight years. The program

would emphasize agricultural production and extension activities, primary and adult education, medical services, and clean drinking water supplies. The project might later be extended to the Mustahil region, about 80 kilometers away.

Uganda

- (57) The security situation in the Karamoja region of Uganda is now somewhat better than last year. Our major development project in the region is proceeding according to schedule, but elsewhere in Uganda the nation faces new problems. Security in the Kampala area remains tenuous according to reports from our field staff.
- (58) We have been requested by the Government of Uganda, the Church of Uganda and the UNHCR to assist in the repatriation of 60,000 to 80,000 returnees from Zaire as well as with the rehabilitation of these returnees in the West Nile Province. The situation within the Province varies considerably at this time. In the Arua District, nearest the Zaire border, conditions are rather stable and the possibility for a program exists.
- (59) By contrast, the Moyo District is more turbulent due to the lingering military presence and several incidents in the area, especially the western part of the district. The eastern section of Moyo district is more peaceful and work on behalf of the returnees may be possible.
- (60) This will be the fourth major repatriation program in which World Service has been involved since 1970; the others having been in Bangladesh, Mozambique and Zimbabwe.

Joint Unemployment Study with the Department of Studies

- (61) At the meeting of the LWF Executive Committee in Vancouver, Canada in 1982, the question of the growing world-wide problem of unemployment was raised. After some discussion with my colleagues in World Service and with Dr. Ishida, director of the Department of Studies, he and I decided to prepare a proposal, for joint submission to the Commissions on Studies and World Service.
- (62) This project will attempt to learn what the various Lutheran churches are thinking and doing about this major problem so that LWF might benefit from their experiences and insights. Subsequently, Dr. Eckehart Lorenz of the Studies Department and Mr. Dennis Frado of LWS met and prepared the project. Since this request is a joint undertaking, it was presented and approved by both the World Service Commission and the Commission on Studies for implementation.

Concluding Remarks on the Terms of Reference of the Commission

- (63) It was agreed at the 1982 Commission to discuss the Terms of Reference in first draft form in 1983 and to take final action on them at the 1984 Commission meeting.
- (64) In addition, as a result of Dr. Mau's letter in late 1982 to the LWF Member Churches concerning the Terms of Reference of all four Commissions, we also received comments from representatives of our Member Churches. We have taken all these suggestions into account and prepared a document which was considered at the 1983 WS Commission meeting.
- (65) I believe that the first deliberations on the World Service Terms of Reference were one of the most important tasks of the 1983 Commission meeting.
- (66) I am particularly grateful to the several Commissioners and church leaders, including the President of the Lutheran World Federation, Bishop Josiah Kibira, for the very important amendments and new elements that they suggested should be included in the revised LWS Terms of Reference. Three of these proposals impressed me as being particularly relevant.
- (67) The first suggestion urged that greater stress be placed in the World Service Terms of Reference on cooperation with LWF Member Churches in World Service operational programs. For our LWS CDS arm this principle has always applied, since the churches themselves propose and implement all the projects concerned.
- (68) On the World Service program side, operational work is initiated by the Commission only following a request from an LWF Member Church and/or, increasingly often, a Christian Council; as well as the government of the nation concerned in Asia, Africa or Latin America and, in many instances, the UNHCR.
- (69) During the past several years, together with the several churches concerned, consultative church committees have been developed in India, Peru, Ethiopia and Zimbabwe to help plan and follow-up the operational work carried out by LWS on a time-limited basis. These consultative committees also consider and endorse their respective LWS Statement of Needs requests, prior to their being submitted to the LWS Commission. It is my hope that additional church consultative committees can be established for World Service operational programs in other nations.
- (70) A second important proposal made in regard to the revised LWS Terms of Reference urged that greater stress be placed on cooperation with Christian Councils in our LWS operational work. In recent years considerable progress has been made in this area, so that 11 of the 15 World Service operational programs are now either at the request of or on behalf of or in close cooperation with national Christian Councils. Nonetheless I

firmly believe that all our Service Programs should be in closest cooperation with Christian Councils, except in nations like Mauritania or Kampuchea where there are none. (In Kampuchea there is a joint LWS/WCC program.)

- (71) A third suggestion concerning the new LWS Terms of Reference that I felt very significant was to stress even more the urgency and need of the work of the Commission in regard to the root causes of social and economic injustice.
- (72) I fully concur with a statement made by the Advisory Commission for Development Affairs of the Evangelical Church in the Federal Republic of Germany (EKiD), noting the close relationship of justice, development and peace, which reads:
- (73) This commitment for justice throughout the whole world is at the same time an effective contribution to peace. For in the comprehensive sense of biblical proclamation and of political reality, peace means more than a cessation of hostilities or than the constantly threatened balance between highly armed powers. Conditions of injustice within nations as well as in the relations between them pose a constant threat to peace. Efforts towards peace must therefore include the search for more justice and the relief of social tensions through world-wide development programs. Commitment for development, justice and lasting peace are therefore inextricably related to one another.
- (74) The three major areas of LWS work, namely the operational Service Programs, CDS and Research and Social Action, relate in a very real sense to the vital questions of development, justice and peace. Through these service arms LWS can provide the LWF Member Churches and national Christian Councils, upon request, shorter term or longer term, operational or project grant, refugee, service and development assistance to people in need regardless of race, religion or political conviction; as well as awareness building and development education projects in regard to the root causes of social and economic injustice.
- (75) In the carrying out of these varied programs by World Service, I would agree with the EKiD that, in order to maintain a proper balance between service and development programs and awareness building:

CDS REPORT TO THE EXECUTIVE COMMITTEE

I. GENERAL

- (1) In the period since the last meeting of the Executive Committee which took place in Vancouver, Canada, from 4 - 13 August 1982, we have attended to our regular daily work but also increasingly concentrated on the outlook into the future. This is furthered by several events:
- (2) a) The 7th Assembly in Budapest is approaching, and when one prepares a Seven-Year Report, it is only natural and self-evident that this is an occasion of some kind of self-evaluation; a critical look at what has been achieved is ahead of us, and where we have failed.
- (3) b) As you know, we are in the process of reviewing our criteria, and the responses brought us many comments, messages and appeals from our partners in the South and in the North.
- (4) c) The tragic political and economic situation in the world obviously affects the needs and projects of the churches which are brought to CDS.
- (5) As before, we have used different mechanisms to discharge our assignments. We had Governing Committee meetings in India and in Sweden and workshops took place in Brazil and in Madagascar. Staff visited different countries and participated in locally organized meetings and consultations. In view of a continuous number of new projects and over 1100 approved projects (of which some 300 are in implementation), it is important that the member churches are visited quite regularly. In many countries the churches face increasing economic problems, in some also political oppression and harassment.
- (6) In addition, all of us have been actively engaged in the Assembly preparations, be it on the content discussions or other assignments here in Geneva, or in the preparation of and participation in the different regional Pre-Assembly Consultations.

II. CDS GOVERNING COMMITTEE MEETINGS

a) INDIA, 19-22.1.1983

- (7) The CDS Governing Committee meeting in Mahabalipuram, 19 - 22.1.1983 was a special event. The UELCI (United Evangelical Lutheran Churches in India) was an excellent host, and we were honoured with the presence of almost all Bishops of the nine Lutheran member churches in that land. Bishop Tudu held the opening worship service. The Governor of Pondicherry inaugurated the meeting and made special reference to the main theme: "The Relevance of Gandhi to Development in India and in the World", on which Dr. Rajaratnam gave a fascinating paper. It was not possible, due to a number of other assignments, to give full attention to this comprehensive paper, and it was therefore discussed in depth at the subsequent meeting of the CDS Governing Committee in Uppsala.
- (8) Much appreciated was the presence of some consultants from other continents, e.g. Ato Emmanuel Abraham from Ethiopia as consultant for Africa, and Mr. Esteban Emody from Argentina. These consultants play an important role. They bring information and insights which the Governing Committee, staff and guests need in order to keep informed about development in churches and countries and they ensure feedback to those churches who are not represented on the CDS Governing Committee.
- (9) In a paper on "The IECLB (Evangelical Lutheran Church of Lutheran Confession in Brazil) in the process of renewal", President Kunert described the early days of the immigrant church, the reasons for isolation (geographically, socially and politically), the time of suffering during World War II, the growth of an indigenous, independent church. He mentioned the tasks within the church, the priorities for evangelisation, integration of the church into Brazilian life as a minority church, and the gradual awareness that the church has to be a public, prophetic voice that speaks and acts in solidarity with the poor and oppressed. He underlined his close contacts with the Roman-Catholic church, and ended in stating that the spiritual life cannot be separated from the socio-political call.

- (10) During the discussion of several water projects it was noted that the non-technical aspects need more attention than before. This would include awareness-building and commitment among the population before a project is planned and started, the training and engagement of qualified persons to maintain and repair e.g. handpumps, and general education on the value of clean water for better health and nutrition.
- (11) It was further decided by the CDS Governing Committee that once a project is fully funded and the official Letter of Approval has been sent, a time limit should be set for the start of the implementation. If a project cannot begin, for one reason or the other, within two years of the issuance of the Letter of Approval, the project will be cancelled. If there are compelling reasons for such a project and if the obstacles for not starting are removed, the applicant can come back to CDS with a new application. Both the churches present and the related agencies felt that this was a fair and necessary decision.
- (12) The Governing Committee also expressed particular appreciation for the close and efficient cooperation with the WS Desk for Program and Project Evaluation and the WS Desk for Research and Social Action, as well as with other LWF Departments, e.g. in the Interdepartmental CDS Staff Committee.
- (13) The meeting in India was particularly valuable since before and after the session groups could visit different churches and projects, allowing personal experiences and encounters and mutual enrichment.
- b) SWEDEN, 7-9.6.83.
- (14) We were privileged to hold our summer meeting of the CDS Governing Committee in Sweden upon invitation of the Church of Sweden Aid/Lutherhjälpen. It took place at "Kyrkans Hus", and the opening worship brought together our participants with the pastors of the Uppsala Diocese in a festive service in the cathedral, held by Archbishop Sundby.
- (15) A very distinguished guest was the Foreign Minister, Mr. Lennart Bodström, a former trade union leader. He referred to Sweden as one of the oldest democracies, and the special role of the popular movements, among them the religious organizations. They always underlined that their members were of equal worth, and thus played also an important role in the development of democracy.

- (16) He said that a break-through in arousing public opinion of the man in the street in Sweden in world affairs was made during the Italian attack in Ethiopia in 1935, when through Swedish missionaries, who had been working there, much information was provided which led to involvement and identification of people. This continued, and got a strong impetus after the second world war.
- (17) He referred to oppression which prevails in many countries, but dealt extensively with the apartheid system of South Africa which he described as a "slave economy". He said: "The value of the work done by black workers in mines, on farms and in factories benefit the white population to a particularly high degree. The whites gain economically from the racial segregation policy." He was extremely well-informed on labour laws in South Africa, latest statistics on health and life expectancy among blacks, and referred to the law passed by Sweden against new Swedish investments in South Africa and the plan of the Swedish Government to maintain its international aid at the level of one percent of its gross national income. Unfortunately, recently this was cut back to 0,93%.
- (18) He also stated: "The Swedish Government regards the churches and other popular movements as powerful allies in the work of creating and upholding a living realization among the people of Sweden of the necessity of solidarity between races and between the people of rich countries and the people of the poor countries in the world.
- (19) The group also received reports by Rev. Mervyn Assur, General Secretary of ELCSA, who was the consultant for Africa for this meeting, and the consultant for Latin America, Mr. Esteban Emody from Argentina. Mrs. Gieseler presented a paper on CDS Project Administration and Management, and Mr. Olle Eriksson a follow-up report on a World Service Study on "Water Resources and Improved Sanitation".
- (20) The next CDS Governing Committee meeting is scheduled for February 28 - March 1, 1984 in the vicinity of Geneva, and the second meeting for 1984 is to take place after the Assembly, from November 28-30, 1984, also in or near Geneva.

III. CDS CRITERIA REVIEW

- (21) In a CDS staff retreat we thoroughly analysed the over 40 responses received to our questionnaire, and were impressed by the many interesting and challenging comments from member churches and partners. The first draft of the revised Criteria is in preparation.

IV. WORKSHOPS

a) BRAZIL, 13-16.4.83.

- (22) IECLB Workshop, 13-16.4.83, Florianopolis

A very significant event was a workshop organized by the IECLB (Igreja Evangelica de Confissao Luterana no Brasil) in Florianopolis, bringing together pastors and lay leaders of the IECLB and some guests from the outside. The theme was: Root Causes of Social, Economic and Political Injustice and Projects funded by Agencies outside Brazil. There was a balanced selection of speakers: one from the Government, explaining the existing economic system and present policy. The second speaker voiced rather strong criticism over against the prevailing distribution of power and privileges, identified a number of false root causes which only serve as an excuse, and pointed to the fact that the main root cause is the existing economic and political dependency caused by the dominating class. The third speaker was a Catholic professor from the University in Porto Alegre, who again pointed at the bad economic situation and particularly the fate of the small, often landless, farmer. Finally, the theme was seen from the perspective of the Lutheran Church, stressing the doctrine of original sin and the doctrine of justification by faith. Throughout there was a call for change, to be promoted democratically.

- (23) The groups discussed in one session the question "what is the task of the IECLB on the way to social justice", and later "for what projects do we want outside funds?" There was an extremely lively and frank discussion, showing also that there are diverging patterns of thought within the church as to the extent of social involvement and total

identification with the poor and marginal. However, there was consensus that "God's love drew to the final consequences so that we could be saved. Salvation, liberation, grace and faith lead us to help the impoverished and needy sister and brother."

- (24) I remember two expressions from this interesting workshop. One was that again and again it was said "we have to wash our eyes". The second shows how trends and insights in development work change: first one handed out fish, then the aim was to teach people how to fish, and now the question is "who owns the pond" or "to get a place at the shore".

b) MADAGASCAR, 19-24.4.83.

- (25) A Consultation on Development Work in Madagascar, held in Antananarivo in April 1983 with 40 participants from all the synods and from a few related overseas partners, discussed ways to eliminate the causes of disease and poverty, and how to encourage higher food production and economic development. Multi-year plans to cover all the working areas of the eight synods with agricultural extension and training programs were proposed, in addition to suggesting projects to prevent deforestation, erosion and soil impoverishment. Improved water supplies and intensive educational programs in health, nutrition and sanitation, with active participation of the villagers, aimed at a higher level and total human development, were also discussed. The consultation stressed the need for proper management planning, local self-sufficiency and the sharing of information, as well as the on-going need for external assistance in the form of funds, personnel, scholarships and training opportunities.
- (26) As we move towards the 7th LWF Assembly in Budapest, and reflect on the theme: "In Christ - Hope for the World", we realize that we all have to be believers in this hope, bearers of this hope, implementors of this hope.
- (27) We are more convinced than ever that the world needs hope, peace, justice, liberation, and that, while the practical work of assisting suffering human beings in dire human need goes on, we all together have to seek ways to detect and attack the root-causes for misery and injustice. May the Lord uphold our faith and strength and guide our way.

Christa Held

REPORT OF THE COMMISSION/DEPARTMENT ON CHURCH COOPERATION
TO THE LWF EXECUTIVE COMMITTEE

- (1) Attached you find a report given to the LWF Officers in July 1983 and the Director's Report to the CCC meeting held in April 1983. These reports will give an overview of the work of the DCC and of the main actions of the Commission. The following is a simple listing of the main activities of the DCC since the Officers' meeting.
- (2) At the time of the Executive Committee, three regional Pre-Assembly Consultations will have been held. At the time of this writing, only the consultation of the Assembly delegates from Latin American and the Caribbean has taken place. One characteristic element at that consultation was an attempt for a Lutheran appraisal of liberation theology.
- (3) In addition the twelfth Conference of Lutheran Churches in Europe, in line with former 'minority churches' conferences, was held in early September. It represented in many respects a breakthrough: the delegates were prepared to listen to the comments of the representatives of churches from other continents about the life and witness of the church in Europe, and even to take at least some of the comments seriously. A summary of findings and the recommendations of all these events will be given in separate documents.
- (4) The Governing Committee of the Urban Industrial Missions project in Africa met in July. Another round of meetings of the study teams on Christian Theology in the African Context has taken place in recent months. The Standing Committee of the Joint Christian Ministry in West Africa met in November in Senegal. The Governing Board of ALICE, i.e., All Africa Lutheran Churches Information and Coordination Centre, met in July in Arusha. All these events have drawn together results of the work of the Africa Desk.
- (5) The implementation of the recommendations of the Advisory Committee for Theological Education in Africa is well underway. At the time of writing this report, the consultation of the Evangelical Lutheran Church in Southern Africa on the future of its theological education is still to take place. The results will be reported to the Advisory Committee separately.

- (6) In Asia, which for Lutherans includes the Middle East (and Australia), three important events have taken place. First, a working group met in Amman in September to consider the plans of the ELCJ congregation and possibilities for a broader Lutheran presence in the Middle East. It seems to have provided an opening for the ELCJ for significant outreach outside the Israel occupied territory. Secondly, an LWF evaluation team met in Jerusalem and the West Bank to assess the situation of Lutheran schools and to seek possibilities for financial stability. Some new hopes have emerged concerning the viability of a unified schools system and of a coordinated support pattern for it. Thirdly, the last meeting of the Board of the the Lutheran China Coordination Office has taken place and it seems that a new chapter is being opened in the LWF role vis-a-vis China.
- (7) In Europe intensive conversations have continued between all concerned parties on the ministry of the scattered Lutheran congregations in the USSR. Informal coordination has been established to ensure unified support to the work of these congregations. More interest has also been expressed by several member churches in Europe in joint efforts for mission and evangelization on this continent. Finally, celebrations of the 500th anniversary of Martin Luther have been a conspicuously visible and well received element on the European scene, and in a special way in the GDR.
- (8) Luther celebrations have also made a sizable impact on all other continents. They have given a special touch to the understanding of mission at the same time when they have pointed to the ecumenical character of Lutheran reformation.
- (9) Follow-up of the Stavanger consultation has continued most visibly in the USA. A series of evaluative reports with suggestions for future directions of mission and evangelism in North America has been produced in the last months.
- (10) Some practical initiatives have been made calling for response from the DCC. One of them concerns ministry to seafarers. Agencies in the USA and Germany have raised a question whether this ministry should be developed much more on an international, inter-Lutheran, possibly even interconfessional basis. A survey of the need for this and possibilities for it is underway.
- (11) Leadership training seminars for youth work of Lutheran churches have been held in South East Asia and West Africa. One more is scheduled for Latin America at the end of January. A worship festival for youth is being prepared jointly by the DCC, DS and the Evangelical Lutheran Church of France.

- (12) 'Mailings on Mission and Evangelism' has gained momentum in recent months.
- (13) An event which is expected to draw together the experiences from Lutheran cooperation in mission on all continents is still ahead. This will be a drafting group meeting which is to prepare a statement on the theology of mission and evangelism and guidelines or proposals for Lutheran cooperation in mission to be presented to the LWF Assembly. The group is representative of all continents and it brings together considerable theological and missiological experience not to mention different sexes and generations. The results remain to be seen.

Risto Lehtonen
November 1983

REPORT OF THE CCC/DCC TO THE LWF OFFICERS

- (1) This report is to give a summary of the actions of the Commission on Church Cooperation at its meeting at Jose C. Paz, Buenos Aires, Argentina, April 21-29, 1983 and of the most significant events sponsored by the DCC since the last Officer's meeting.

Latin America

- (2) It was the turn of Latin America to host this year's CCC meeting. Last time the CCC had its meeting on that continent was in 1973 in Santiago de Chile. Most of the LWF member churches of the region were represented through consultants. One full day of the program was dedicated to the present situation in Latin America and to the work of the member churches and the ecumenical issues involved there. A meeting of youth representatives was held prior to the main event. Furthermore an extensive visitation program prior to the CCC meeting enabled commissioners, consultants from other regions and staff to visit congregations and institutions of member churches in Argentina, Bolivia, Brazil, Chile, Colombia and Puerto Rico. A meeting of the Presidents of LWF member churches in Latin America was held immediately after the CCC meeting with several members of LWF staff participating. Thus, participants from outside the continent were able to have a broad exposure to life in Latin America, to the socio-political conditions and the witness, challenges and problems of churches there.
- (3) The fact that the United Evangelical Lutheran Church of Argentina was the host had a special significance. It helped the world-wide constituency of the LWF to have a better understanding of the perspective of a small member church which is surrounded by a Roman Catholic majority and does not easily find itself at home in the Protestant ecumenical structures of Argentina and Latin America, and which finds itself isolated and feels a lack of recognition in the worldwide Christian community and also in the LWF. Consequently, it was possible to clear away some of the unease which was evident during and after the Malvinas/Falkland Islands war and to improve working relations between this church and the LWF.
- (4) A major challenge which the member churches in Latin America face today and which they are planning to tackle together in the coming months is the Lutheran appraisal of

liberation theologies. Their work may have worldwide significance for Lutherans as they cope with the socio-political responsibility of the church and also for the Lutheran role in the ecumenical movement.

- (5) While stressing the need for cooperation in Latin America in order to face together common challenges, the member churches have been conspicuously quiet about the war situation in Central America. Maybe the active involvement of the DWS can help our member churches to minister to people together with Lutheran groups and other churches working in the affected area.
- (6) As far as DCC programs go, the concern for theological education, especially for the Spanish speaking Lutheran churches, is emerging as a high priority. The CCC decided that a thorough survey of the needs and of the possibilities open at the present for Lutheran churches be conducted. It was emphasized that the interdenominational seminaries cannot at the present provide adequate education in the fields in which the Lutheran confessional heritage plays an important role.
- (7) Projects and subsidy programs are an important part of the CCC/DCC work in Latin America. The total funding envisaged for 1984 is approximately US\$ 515,000.

Africa

- (8) In reviewing the LWF/DCC involvement in Africa the issue which received the most attention was the development of Theological Education in Africa. The preliminary report of the third meeting of the LWF Advisory committee on Theological Education in Africa held March 18-24, 1983 in Yaounde, Cameroon, was received with much appreciation, and practically all of its recommendations were approved including the recommendation to place US\$ 533,000 as a special project on the CCC Statement of Needs in 1984.
- (9) The report of the Advisory Committee gives the impression that the Yaounde meeting represented a breakthrough. The sharing of information, the discussions on the specific needs of Lutheran churches regarding the equipping of pastors, evangelists, laity and also theologians with theological training and other instruments needed in the total ministry of the church in Africa today have now led to a whole series of significant practical initiatives and results in many African countries. The renovation and expansion of the Lutheran Theological College at Makumira has received a boost and assumed new dimensions. The idea of "magnet seminaries" has led to initiatives and preliminary agreements of expanded Lutheran involvement in the interdenominational Protestant Faculty of

Yaounde and in the development of its doctoral program and also in LWF support of the work of the Department of Religious Studies of the University of Zimbabwe in Harare.

- (10) The LWF involvement in supporting theological education of member churches in South Africa took a new turn when the plan for a residential degree program of theology at the predominantly white University of Natal, Pietermaritzburg, proved in its present form to be unacceptable to the largest LWF member church, the ELCSA. A special consultation is now scheduled for early December in Swaziland to consider in depth the needs of theological education in ELCSA and possible alternative plans.
- (11) The plan of the Malagasy church to expand and in a limited way to decentralize its training of pastors to meet the needs of the growing church has also been strengthened by the echo these plans have received in other African churches and by the subsequent support of the LWF/DCC.
- (12) The needs of the Mekane Yesus Church have also been in the foreground although the difficult political situation has slowed down development of much needed expansion plans.
- (13) The work of the Advisory Committee has already made an impact on the study and discussion of the ministry of the church in several African LWF member churches.
- (14) Two women were added as members of the Advisory Committee, one representing the student generation of the Lutheran Church of Christ in Nigeria and the other the Department of Religion of the University of Ibadan. Of the fourteen members, eleven come from Africa, and one each from Asia, Europe and North America. Three of the members come from other than Lutheran churches. Through consultants most of the LWF member churches in Africa and the theological institutions which they use are directly involved in the work of the committee. The attendance at the annual meetings is around thirty. The already good cooperation with the WCC/PTE staff is being strengthened further as a member of the Advisory Committee, Professor John Pobee of Ghana is joining the WCC/PTE staff at the beginning of 1984. On the whole, the work of the Committee represents a significant model of ecumenical involvement of the LWF.
- (15) The projects and subsidy programs and consultative programs on urban industrial mission, theology in the African context, and church construction activity continue to be major elements of the CCC/DCC work in Africa. The total funding for this including the special project in 1984 is envisaged to be approximately US\$ 1,275,000.

Asia

- (16) The two focal areas of this vast continent for the discussions at the CCC meeting were China and the Middle East. Thorough dealing with other long-term priorities was made difficult this time by the fact that the Asia Secretary was prevented from participating in the meeting.
- (17) In the case of China, reports were received on the proposed closure of the Lutheran Churches' China Coordinating Office and on the LWF delegation visit to the People's Republic. The necessity to continue some of the functions of the LCCCO, and of the DS China study Program, and to meet a number of new challenges for LWF and its constituency's relationships with the China Christian Council/Three-Self Patriotic Movement and the Christian community in China were noted. The CCC concluded, however, that programmatic responses to the new challenges cannot be spelled out without further careful consultation with leaders of Christians in China, with utmost sensitivity to their concerns, and with sober assessment of the need of LWF services to churches, their specialized agencies and Lutheran mission societies keen to build working relationships with Christians in China. It was agreed that as an interim solution the possibility of the DS placing a consultant in Hong Kong continue the relevant part of the China Study program was the best that could be done. The question of possible further liaison functions between the Christian community in China and LWF and its constituency has to be considered after more consultation in which the DCC Asia Secretary will have to play a key role. In summary, it is unthinkable that the Church in China would be able in the long run to fulfil its mission without live relationships with churches in the rest of Asia and on other continents. In these relationships Lutherans will have their place.
- (18) In the Middle East two approaches are underway. The DCC is involved in a major effort to assist the ELCJ in developing a long-range plan which would give added financial stability for Lutheran schools in Jerusalem and the West Bank. An evaluation and planning consultation, preparation in which the DS, DWS and the General Secretariat have cooperated is scheduled for the first week in October. This can be seen as the last chance to avoid the gradual phasing out of Lutheran schools run by the ELCJ, which might in turn lead to the phasing out of the ELCJ as a viable church body. At this time, without drastic measures, the indigenous church and its educational ministries continue to decline as far as church membership and finances are concerned.

- (19) The second approach is connected with the evaluation of a large and very costly plan of the ELCJ to purchase land and build a Lutheran congregational centre in Amman at the total cost of over \$500,000. This was seen as an opportunity to consider possibilities for an expanded international Lutheran presence in the Middle East in cooperation, possibly even within the framework of the MECC and the historic churches of the area. A workshop is scheduled in Amman during the second week of September to consider such possibilities and evaluate the Amman congregation plans especially from the perspective of serving as a base for such expanded international Lutheran presence.
- (20) Plans for a follow-up of the mission consultation of the UELCI are being developed. Efforts to assist churches and mission agencies to coordinate their mission engagement have also been intensified.
- (21) The APATS programs which focus on Luther studies at the all-Asia level, and the projects and subsidy programs are important parts of the DCC role. The total financial involvement in them is envisaged to be approximately US\$ 480,000 in 1984.

Europe

- (22) The primary focus of DCC/CCC services has continued to be Lutheran churches in eastern Europe and the minority churches in western and southern Europe. Nevertheless, the mission challenges of churches of folk church character in western and northern Europe in their own territory are unmistakably emerging as another priority concern.
- (23) The hottest issue at this time is the responsibility for the Lutheran congregations in Central Asia and the Volga area of the USSR. The Commission recognized this even if no formal actions in response to Europe Secretary's report were required in Buenos Aires.
- (24) In addition to maintaining contact with these congregations and providing Bibles and hymnals for them, the study of the possibility for the congregations to form a church organization recognized by government authorities, possibly becoming a member of the LWF in the future, and the support of theological education, have emerged as major challenges for the LWF.
- (25) The groundwork for all this has been laid by Pastor Harald Kalnins of the Latvian Lutheran Church, who presently serves as a superintendent for these congregations. It is on the basis of this groundwork that the LWF can make its own contribution which is primarily that

of coordination, for which there is an urgent need. For this purpose a committee is presently under consideration. It should include representation from Lutheran churches in the Baltic Republics, German Democratic Republic, Federal Republic of Germany and Nordic countries - especially Finland because of the ties to Finnish speaking congregations - in addition to possible representation from these congregations.

- (26) A number of thorny problems regarding LWF's role in the matter are still unresolved. There is a need for a carefully worked out and consistent model. The number of registered congregations is reported to have reached 150. The number of Christians involved is estimated to be something between 150,000 and 400,000.
- (27) The second major challenge continues to be mission and evangelism in western and northern Europe. This is recognized in principle by many churches of the area. In practice, however, only modest steps so far have been possible. A post-Stavanger working group of the minority churches in Europe met in February. The third working group meeting on the ministry to migrants was held in May. Both represent promising new beginnings. Yet, in regard to the "big churches" time seems ripe for a new international push. The financial crisis, the frustrations with the trends of bureaucratization and the headaches with church-state relationships seem to provide a new opening. The main difficulties of the CCC/DCC are related to finding appropriate and not excessively costly methods for its consultative, coordinating and even initiating role and the lack of adequate staff to cope with the task.
- (28) The special project of the LWF for which the CCC/DCC has carried the main responsibility, the renovation of the Augustinian Monastery in Erfurt, DDR, is being carried on. A high point was the rededication of the renovated Monastery Church on May 7 with the local congregation filling the church and with ecumenical guests and highest state authorities present.
- (29) The dormitory part of the Monastery is still undone and remains so until enough funds will have been found. The festivities at Erfurt manifested in a convincing way that the Monastery can indeed become a very significant meeting place between Christians in the DDR and Christians of other regions. This is accepted also by state authorities. The question of completion of the project is therefore gaining urgency. Not to finish the project would signify a setback in East-West contacts with the LWF and create a point of embarrassment in church/state relationships in the GDR. As a test of the seriousness for the East-West or North-South element in the Erfurt plan, I

have submitted a proposal to the leadership of Erfurt Monastery and the DDR National Committee that the LWF provide on an annual basis a person from outside the DDR to serve on the staff of Erfurt Monastery for contributing to the international and ecumenical conference and consultation activities. The biggest worry at this time is the extent of response for the fund raising from the Federal Republic of Germany, and also Sweden and the USA, even with the substantive contribution already received from the LWM.

- (30) The programs such as language courses for pastors in eastern Europe, the special services including literature, medical help, motorization, etc., for churches in eastern Europe as well as the projects, continue to be an important part of the DCC work in Europe. The total amount foreseen in 1984 for these purposes - not including Erfurt - is approximately US\$ 1,070,000.

North America

- (31) The LWF/DCC functions in North America are mainly related to the work of the mission agencies of the member churches. The Commission approved the project of the evaluation of the mission policies of the American Lutheran Church to be conducted in November- December 1984. It is hoped that through the evaluation project possibilities will also open for the worldwide Lutheran community to contribute to the shaping of the mission policies and structures of the New Church.
- (32) Another area in which the DCC provides services to the North American churches is the youth and student work.

General Programs

- (33) The DCC Youth Desk has added an important dimension to the work of the LWF. A number of regional or sub-regional youth leadership seminars have been held or are being prepared. The latest was held in Indonesia on July 1-10 for SouthEast Asia. The youth internship program in Geneva continues. The Youth Newsletter has been received well as its swelling mailing list demonstrates. The preparation of a Pre-Assembly Youth Gathering to be held in Budapest is well underway. It is expected to bring together 250 young people, half of whom should come from eastern Europe and the rest from all continents.

- (34) Research activities reaffirmed by the CCC include a feasibility study of new forms of exchange of missionary personnel, a study of Christian approaches to Islam, issues of mission and evangelism in Europe and North America and a concentrated effort to build a data bank on member churches and their mission engagements.
- (35) Mission Notes and 'Mailings' are instruments for ongoing sharing of information on mission and evangelism activities in LWF member churches and on missiological reflections and studies.
- (36) Preparations for the Pre-Assembly regional consultations are well underway for churches in Africa, Asia, Latin America and the Caribbean and European "minority" churches.
- (37) Consultative services and mission support (subsidy) programs continue to include programs for innovative evangelism, continuing education, pension funds, education, in-country scholarships and literature and library assistance.
- (38) In the preparation of the VIIth Assembly, the CCC/DCC is preparing a draft statement on mission and evangelism. The draft will be finalized by a working party scheduled for the end of January 1984.

Personnel Matters

- (39) The CCC decided to leave vacant the present desk for research and planning and instead established a new desk on documentation and research which is to serve all LWF units in the area of information on member churches and to contribute to the buildup of a data bank on mission. The Rev. George Posfay was invited to serve as Secretary for Documentation and Research until his retirement in 1986.
- (40) The term of the present Africa Secretary, The Rev. Amon Mwakisunga, was extended one year until mid 1985 and the search for his successor was authorized so that an appointment can be made in 1984.
- (41) The present Secretary for Latin America and the Caribbean Region, the Rev. Heimberto Kunkel, was invited to serve another three-year term beginning October 1, 1983.
- (42) The Commission nominated the present Director for a third three-year term beginning October 1, 1984.

- (43) Dr. Jan Womer of the Lutheran Church in America was elected for a three-year term as Lutheran Lecturer at Mansfield College effective mid 1983.

Risto Lehtonen
11 July 1983

LUTHERAN WORLD FEDERATION/DEPARTMENT OF CHURCH COOPERATION
REPORT OF THE DIRECTOR
1983

1. CONTEXT OF THE CCC MEETING

- (1) Ten years have passed since the CCC met in Latin America. The site of the 1973 meeting was Santiago, Chile and the date was a few months before the fall of Dr. Salvador Allende as the President of the country. Today the CCC has come together in Argentina, a few months before elections that are to allow the present government to return this country back to parliamentary democracy. Although much has happened on this continent and, in its churches in the past ten years, it is almost startling to notice similarities in the atmosphere and of the challenges between what churches on this continent faced in 1973 and face now in 1983. Hopes are mixed with fears. Disillusionment waits on the doorstep when the door is opened for human hope to enter with political changes. Meanwhile the economic situation continues to deteriorate with speed accelerated by the worldwide recession. The foundations of political systems keep eroding. The disparities between the rich and the poor of the continent glare like an exaggerated caricature of social injustice. Wounds caused by foreign influence continue to bleed. Violence is repeatedly the order of the day, all around the continent today in El Salvador, who knows where tomorrow. The victims of man-made conditions are too numerous to be counted.
- (2) It has proven a helpful policy that the CCC meets each year on a different continent in order to be exposed to the setting with its own characteristics and problems, and the ministry of its member churches in each region. It is no secret that there were moments of doubt as preparations were being made for this meeting. Would the relatively high costs of travel justify bringing the CCC meeting to South America, especially at a time when finances of the LWF are a source of worry? Would every participant be granted permission to enter the country? In answer to these and other questions the warm invitation of the United Evangelical Lutheran Church was reiterated persuasively. Furthermore, the Commission and the Department had been reminded through the messages from Argentina during the military conflict over Malvinas/Falkland Islands that more broadly based personal contacts between churches in Latin America and the rest of the LWF are urgently desired.

- (3) When the CCC meets in Latin America it is anxious to learn of the significant shifts taking place among Lutheran churches of this continent as their identity as ethnic diaspora churches grows into one of churches rooted in the continent's rich cultural heritage and in the diversity of its peoples. The LWF also needs to have a down-to-earth grasp of the experiences of Lutheran-Roman Catholic contacts and in this area where Lutherans are almost as small a minority among Roman Catholics as Roman Catholics are among Lutherans in my own country of Finland.
- (4) The fact that there are ten years between CCC meetings in Latin America should not mislead anyone to think that the LWF is a stranger in this continent. There is a rich history of the Latin American contribution to the life of the LWF and of LWF involvement in this continent from the very beginning of the Federation. A comprehensive survey should be written one day. Farsighted church leaders in Latin America and outside have left their imprint on this history. Reports of the series of impressive Latin American Lutheran Congresses give their own testimony. Bold initiatives for strengthening the witness of Lutheran churches through theological education and regional cooperation were made in the course of the years. At one time serious thought was given to the idea of forming a united Lutheran Church of Latin America. In the Proceedings of the Fourth Assembly in 1963 it is reported:
- "In developing a regional program for Latin America...two special areas of immediate concern should be noted: (a) The urgency of an adequate Lutheran contribution to healthful development of the Latin American social revolution; (b) the further fostering of a better understanding of Latin American Roman Catholicism and rapport with it, as well as with our Evangelical brothers."
(Fourth Oral Report, LWF Committee on Latin America, Helsinki Report, p.238)
- (5) As the CCC gives special attention to Latin America at this meeting it carries out its task within the living tradition of Lutheranism in this part of the world. In this context a fresh look at the challenge of Latin America to the LWF is certainly very timely.
- (6) The CCC meeting takes place in the year of the 500th anniversary of Martin Luther's birth. This should stimulate us to explore once again the significance of the Lutheran Reformation and of mission and evangelism and the

priorities of the interchurch assistance in which the Commission and the Department are engaged. One of the leading Luther scholars of my own church recently wrote about what he called 'Luther blackout within Lutheranism'. He maintains that Lutheran churches have in fact rejected many of Luther's most characteristic insights. This observation coincides with the casual remarks made by another distinguished Luther scholar a couple of years ago after his visit to some Lutheran theological seminaries in Asia: "I didn't find much trace of Lutheranism there: it was all part of the same evangelical, pan-protestant pietism. I wonder on which grounds they call themselves Lutheran."

- (7) There is no reason to revive confessionalism if we want to go back to the Reformation heritage and let the stream of freedom and life that it unleashed in the church enliven the church life today. Nor is the stretching out to the key insights of Martin Luther an anti-ecumenical act. The sole purpose of going back to the Reformation heritage is to come to recognize the undeserved gifts of God as they are transmitted through material means, to rediscover and receive the liberating grace that frees for love and service of others, especially of the weak, the poor and despised, and to be opened in discipleship to the full challenge of the cross.
- (8) A third aspect of the context of this CCC meeting is that it takes place in the year of the WCC Assembly. Can we perceive at this time where the main emphases related to mission and evangelism will be placed at that gathering? Is it too late to draw the attention of representatives of LWF member churches to points which are vital for Lutherans' understanding of faith and essential for Lutheran engagements in joint witness and service? Furthermore, would it be possible to develop workable plans for assessing together among Lutherans the findings and recommendations of the Vancouver Assembly for the benefit of an enriched understanding of mission? Stavanger failed to comment much on the outcome of Melbourne and Pattaya. I hope that the Commission would consider how to respond to Vancouver.
- (9) One more point related to the context of this meeting is that there are only fifteen months more left before the VIIth Assembly in Budapest. The holding of an LWF Assembly for the first time in a socialist country of eastern Europe will be of special significance. Already when the invitation was extended by the Lutheran Church of Hungary and accepted by the LWF, clouds had begun to darken the prospects of detente in Europe. As the worldwide Lutheran community now prepares for Budapest it is clearly going against the stream: it insists on sowing understanding and trust between peoples living under different social systems while a sense of hostility is being fed, cultural ties are deliberately cut down between East and West and mutual threats of military confrontation fill headlines.

It is conceivable that taking the risks involved in having an international church meeting at this very time within an area where the official ideology is atheistic materialism may turn out to become a more effective witness to Christ among nations and in the realm of international relations than we come to think of in our daily routines.

2. ASSESSMENT OF THE ASSIGNMENT

- (10) At this meeting the Commission should begin to assess its own assignment, consider possible recommendations for the revision of its Terms of Reference and prepare proposals for the work of the new Commission beyond the 1984 Assembly. In order to stimulate this work allow me to make a few introductory comments.
- (11) A basic presupposition that covers the whole of the LWF is that it is a working instrument of its member churches. This is evident in the case of the CCC at least in the following ways. First, its assignment and delegated authority is derived from the member churches through the Assembly and the Executive Committee. Secondly, the Terms of Reference apply to all Commissions stipulate that "each Commission shall serve the member churches". Consequently, within the sphere of responsibility, it is stated each commission shall relate directly to the member churches, national committees, related agencies and other appropriate bodies.
- (12) In the case of the CCC the services shall be extended to "Lutheran churches and groups" involved in mission (1.a.). Reference is then made to 'related churches' (1.b., 2.a., 2.b.) which mean those with a Lutheran orientation or Lutheran sub-constituency. Once reference is made to 'churches' (2.d.) without any further qualifications. 'Lutheran groups' are not defined with any precision, although the document does refer to 'related agencies', 'mission agencies', 'related organizations'. The common characteristic of Lutheran groups seems to be that they are related to one or more LWF member churches at home or abroad.
- (13) The only points where a distinction is drawn between LWF member churches and others are in case of the decision-making process concerning finance, personnel and other assistance and in regard to whom the CCC can make direct recommendations for the involvement in evangelistic outreach.
- (14) It is obvious that it is the intent of the LWF member churches that the CCC services would be available beyond the formal constituency of the LWF for the sake of Lutheran unity and ecumenical cooperation and that the CCC would be the primary organ within the LWF which relates directly to mission agencies and organizations.

- (15) In assessing the actual practice of the CCC-DCC in recent years it is evident that in most of the work the partners have been member churches and their designated agencies. Contacts with mission organizations or agencies of non-member churches have been mostly limited to meetings of coordinating committees and to some major consultations. During the last years, however, efforts have been made to expand cooperation also to Lutheran mission societies. Also some direct contacts have been developed with mission organizations of churches of other than Lutheran traditions. However, on the whole the practice of the CCC/DCC in recent years could be characterized as a deliberate 'play-safe' policy in relation to LWF member churches, perhaps at the expense of flexibility in relation to others.
- (16) 'Lutheran groups' can also in principle include distinct sub-constituencies or specialized Lutheran organizations such as youth work agencies or youth and student organizations. The youth desk has developed these contacts in concurrence with the member churches concerned.
- (17) In principle the CCC can relate directly to local congregations, on the basis of the present Terms of Reference, as it has been asked to do from time to time. In actual practice such relationships beyond publishing activity can be only exceptional, e.g., in connection with project administration or visit programs related to consultations and CCC meetings.
- (18) There are a couple of sensitive issues involved. It is evident that the LWF, including the CCC, should serve churches in the full sense of the word, i.e., the whole people of God and not only a narrow range of church officials or selected agencies. In theory this happens through the 'official channels' which are there to enable the church at large and also those who are at the 'cutting edges' of the ministry of the church to assume their visible place in the worldwide community of Lutheran churches. The difficulty arises when these 'official channels' do not function adequately. The problem may sometimes be just structural. It can also reflect real leadership crisis in the church concerned. The effect is the same in relation to the LWF: the constituency becomes cut off from the worldwide community.
- (19) There are obviously different ways to go about this problem. The WCC has opted for freedom to go directly to the persons or groups who are ready to cooperate with its causes without expecting church leadership or 'official channels' to give lead. The LWF has opted for another approach according to which the 'official channels' must not be bypassed and which in practice has meant patient knocking at the door and waiting when difficulties have occurred. Both approaches have their own strengths and pitfalls.

- (20) A danger for the LWF approach is that sometimes a crucial opportunity for meaningful service is missed permanently when 'official channels' are blocked. Another danger is that bureaucratic structures are valued higher than the actual witness of the Christian community. There must be creative ways to deal with these dangers without sacralizing structures or feeding anti-institutionalist sentiments.
- (21) Another term that requires reexamination is 'mission'. It is the key word in the Terms of Reference of the CCC. The heart of the CCC functions is to support and strengthen Lutheran churches and groups in their engagement in mission. This is to give cohesion to the CCC in its diverse activities and to provide an overall criterion for what belongs to its mandate and what should be kept outside it. However, with the current emphasis on the wholistic understanding of mission, the term mission tends to become increasingly inclusive and the sense of urgency and the specificity of the challenge of the Gospel is easily lost. This is reflected also in the expectations which member churches have for the services to be provided by the CCC. To exaggerate, instead of being a one-purpose instrument for mission, the CCC/DCC has become in itself a multipurpose unit.
- (22) In the work of the Department this often becomes a practical problem. Where are the boundaries of the responsibilities? Which projects are deemed to fall outside the mandate without regard to the fact that the requesting church gives high priority to it in its own understanding of mission/ministry?
- (23) There have been various efforts to clarify what is meant by mission. James Bergquist made a valiant effort in Stavanger in this direction. The consultation revealed, however, that the word is used quite differently by different churches and in different settings. It has proven futile to ask which functions of the church have a missionary significance. The result can be predicted: all of its functions. It also seems almost hopeless to reach consensus about what should be a standard usage of this word and its parallels. After all, at least six words can be used, depending on the setting, to denote an almost identical meaning: 'mission', 'ministry', 'witness', 'evangelization', 'service', and 'presence', especially when the words 'of the church' or 'Christian' are added.
- (24) A more promising approach for sharpening and deepening the grasp may be a return to Christology. The Dar es Salaam statement hinted in this direction:

"We are in mission because of God's free act of justifying sinners and his grace which overflows in love, joy, peace and praise in the new community (in Christ)". (p.173)

- (25) In other words, the mission may be adequately defined only out of the centre of the Gospel. Functional, institutional and sociological definitions can at best be only helpful practical tools, but they can never accommodate the fulness of God's coming in Christ to human life. The theological statement on Lutheran affirmations of mission and evangelization, which is to be worked out in follow-up of the Stavanger consultation should help to clarify this issue further.
- (26) Besides theological clarity on mission there is also a need to examine the concrete division of labour between LWF commissions and units. There are a number of borderline functions and cases. Assignments in an organization such as the LWF have the inclination to mushroom and outgrow the capacity of a unit. The same is true of the expectations of the member churches especially after an inspiring consultation or also after a thorough staff visit to member churches. As a response to such pressures each LWF Commission today has its own scholarship program. Two units, CDS and CCC deal in a major way with projects requested by member churches. Often it is not very clear which project or part of it belongs to which unit, especially when the requesting churches do not make distinctions between community service, mission and worship. Between CCC and CS there are also borderline cases in which either a somewhat arbitrary agreement of assigning the task to one of the two units or an interdepartmental approach have been worked out. This applies to stewardship and church economy, theological education in Africa, consultative services to the ELCJ on its schools, relationships to China and scholarship programs. The same occurs between CCC and COC, between which a procedure for clarifying the division of labour and for dealing with borderline cases is being prepared.
- (27) It could be helpful for the assessment of the assignment to return to the plan established after the Dar-es-Salaam Assembly on program priorities and to examine what problems the CCC has experienced since 1978 in the approved division of responsibilities.
- (28) Another element in the assessment of the assignment of the CCC is the comparison of the objectives and also working methods of the LWF with those of other comparable Christian world communions, the WCC and the Lausanne Committee for World Evangelization. This is needed in order that it is possible to see more clearly what is the particular role of Lutheran churches in the total mission of the church. The Research and Planning Secretary, George Posfay, has initiated an effort in this direction by preparing a preliminary Lutheran reaction to the recent WCC-

CWME document 'Mission and Evangelism - An Ecumenical Affirmation'. This paper is being published in the current issue of Mission Notes of the DCC. It should be followed up through a more extensive study. Some good missiologists should be asked to help the CCC in this kind of task.

- (29) One more question would need attention: What are the legitimate "operational" roles of the CCC? In the present terms of reference there are at least three explicit assignments which assume more than a consultative or coordinating role. They have to do with exchange of resources including money and personnel, with programs requested by member churches to be carried out by the CCC for them and with initiating and conducting experimental or pilot projects which seek new forms of witness. There are two more functions which in practice imply operational dimensions: preparation and administration of consultations of churches, and survey of evangelistic opportunities.
- (30) After some years of relatively low profile the time may soon be ripe for new initiatives requiring more use of these types of operational functions. The CCC needs then to be ready for meeting some perennial criticisms. Some are afraid that added emphasis on this role would make the CCC into a 'super mission board or society'. Some are concerned that the CCC embark upon activities which consciously or inadvertently have undesirable ecclesiological implications. One more set of criticisms comes from those who automatically connect an operational role with massive bureaucratic structures without seeing the possibility that small can be not only beautiful but also effective. It should be noted that most the listed operational functions have been carried out already by predecessor units of the CCC and since 1970 the CCC itself. It all amounts to having some minimum instrumentality available for tasks in which Lutheran churches and related mission and other organizations can not only think and plan together but also act together.
- (31) Finally, the assignment of the CCC needs to be assessed from within the perspective of the changing world situation, including economic and demographic changes and changes within political systems and in international relations. It would be necessary to examine how far the work of the CCC since 1977 and, indeed, since 1970 has reflected such changing conditions and opportunities for mission. At one time the Conference on Security and Co-operation in Europe offered a significant chance for Lutheran churches to expand their witness at the forums of international politics and also to contribute to improved conditions of churches' ministry in socialist countries. What new opportunities and challenges have emerged since?
- (32) It is however, impossible to assess the assignment of the CCC without giving attention to the actual work carried out, underway or waiting ahead. In the following three brief sections I want to highlight some of the most visible developments since the last CCC meeting.

3. NEW PATHS FOLLOWED

a. Joint Christian Ministry in West Africa

- (33) This organization reached a new stage in its work when it met for its second Assembly last November in Miango, Nigeria. The remaining operational responsibilities of the DCC for this work have now been handed over to the executive secretary of the Joint Christian Ministry in West Africa (JCMWA). To reach this stage has required continued efforts of the DCC since April 1978 when the initiative for a joint ministry among Fulani language peoples was first considered within the context of the LWF. The JCMWA represents an innovation in several respects. It is the first joint activity between several churches in West Africa and overseas mission organizations in whose activities the churches of the region play a decisive role. The President of the JCMWA is Pastor Paul Darman. Secondly, it represents a new ecumenical model for Lutheran churches and mission organizations with the full participation of the Jos diocese of the Church of Nigeria-Anglican Communion, and the Church Missionary Society of the Anglican church and with close collaboration of other Anglican dioceses of the region, and some Roman Catholics and evangelical groupings. The majority of the members represent the Lutheran communion. Thirdly, one of the purposes of JCMWA is to seek new forms of witness and service among the Fulani language nomadic population and to use as the primary personnel resource people coming from the churches of the region. Furthermore it should be noted that a fairly substantive share of the costs of the JCMWA is borne by churches in West Africa themselves.

b. Theological Education in Africa

- (34) The third meeting of the LWF Advisory Committee for Theological Education in Africa was held only a few weeks before the CCC meeting in Yaounde, Cameroon. Its results will be reported in detail in the session on Africa matters. At this point I am drawing your attention to this effort because of the special characteristics of this program. The initiative made in 1979 to involve Lutheran churches and theological educators from Africa in the evaluation and planning of theological education on the continent has struck a very impressive response. It has been accompanied by major ramifications for the ecumenical role of the LWF. The leadership of the Committee is in the hands of its chairman, Bishop Eliwaha Mshana of the Evangelical Lutheran Church of Tanzania, and the two vice-chairmen, Pastor Samuel Udofia of the Lutheran Church of Nigeria and Pastor Debela Biri of Ethiopian Evangelical Church Mekane Yesus. After an exploratory stage the fourteen - person committee has moved to the stage of decisive planning. The interest of churches and institutions of theological education in the work of the committee has grown in a rather spectacular way. At the

last meeting there was no difficulty in attracting competent advisers from both Lutheran and other churches of West Africa and from a variety of churches, theological seminaries and Bible schools in Cameroon, Zaire, Nigeria, Liberia and Senegal. The five-year project is sponsored jointly by the LWF Commission on Studies and CCC in close collaboration with the Program of Theological Education of the WCC and the Conference of African Theological Institutions. The CCC carries out the operational responsibility. Visible results are beginning to come out of the effort. The recommendations of the Yaounde meeting deal with such concerns as support of innovative and decentralized patterns of theological training in Madagascar and Ethiopia, the identification and strengthening "centres of excellence" for theological education and research, e.g. by placing Lutheran professors in interdenominational seminaries or faculties in Cameroon and Zimbabwe, supporting plans for reorganization and upgrading theological education in South Africa, publishing a collection of articles on the whole "Spectrum of Ministry", and upgrading and expanding theological seminaries in Tanzania and Cameroon.

- (35) As a footnote it should be added that parallel efforts are considered on a smaller scale in Latin America.

c. Involvement in Lutheran Congregations in the USSR

- (36) The situation of Lutheran congregations in the Asian part of the USSR and in Leningrad and Petrosavodsk has continued to develop in a favorable direction. The number of registered congregations has steadily increased and reportedly now exceeds one hundred. The Russian Orthodox Church has offered its assistance to the LWF in arrangements for the visits of LWF representatives. Further shipments of Bibles, hymnals and other books are under consideration. The most pressing need is to assist these congregations and the churches working with them in arranging for theological education for the lay leaders and present and future pastors. A question frequently asked these days among Lutheran churches is when will the time be ripe for these congregations to consider possibilities for establishing some form of organization to tie them together to a church.
- (37) This would make possible more organized church life, theological education and relations with other churches and international church organizations. It is needless to say that the following of these developments and being available for advice and support to Christians of this region is a major challenge for the CCC and the LWF as a whole. This work also adds another dimension to the ecumenical responsibilities of the LWF as cooperation not only with the LWF member churches in the Baltic Republics but with the Russian Orthodox Church and also the Baptist Church as a part of the LWF involvement.

d. Evaluation of Mission Policies of Lutheran Churches
in the USA

- (38) At the last meeting preliminary information was given on the evaluation of the Lutheran Church in America/Division for World Mission and Ecumenism mission policies carried out by a team authorized by the CCC. This project was the first effort of its kind. The final report of the LWF Evaluation Team's work was completed and submitted on a confidential basis to the LCA in early October 1982. The DWME Management Committee has given its response to the Report and suggested a number of areas of LCA mission policies to which further study should be given. At the time of writing this report the final text of the LCA response had not yet been received. The final report will remain confidential although limited circulation will be authorized by the LCA.
- (39) At the end of 1982 a formal request was received from the Division for World Mission and InterChurch Cooperation of The American Lutheran Church asking the LWF/CCC to make arrangements for a similar evaluation of the ALC mission policies.
- (40) This activity represents a new function of the CCC/DCC which makes possible the development of mission policies and strategies of large churches in close communication with the world- wide Lutheran and ecumenical community.

e. Data Bank on Mission

- (41) The publication of the first full edition of the Lutheran

Mission Directory is the most visible sign of the development of a data bank on mission for the benefit of LWF member churches and also of other churches and individuals interested in it. Side by side with the work on the Directory and keeping it updated, the DCC has continued to gather documents on mission policies, long-range plans, mission theology, agreements of cooperation, and statistical information on national and international mission involvement of Lutheran churches. This collection has proven already most useful for several churches and mission agencies which have asked for material for their own planning tasks. Scholars and graduate students have already made use of this facility. However, the work is still in its initial stage. The CCC will receive proposals at this meeting on how to make this work more effective.

4. NEW PATHS EXPLORED

a. Evangelism in Europe and North America

- (42) This concern has been on the agenda of the CCC for a long time. The Stavanger Consultation gave a fresh boost to it. Some progress has been made, especially through the consultation of European minority churches in Purkersdorf, Austria in February 1983. The post-Stavanger meeting in Chicago of the U.S. delegates to the consultation, also held in February, gave attention to the same issue. Yet, this concern for the LWF is still very much in an exploratory stage.
- (43) The financial difficulties of the churches in the Federal Republic of Germany; the latest developments in the church-state relationships in Sweden which some fear lead to increasing influence, even of the state over the church; the acute financial crisis of the Lutheran Church of France; the problems concerning the future of the economic and political integration of the country's belonging to the European community; the grip of secularism and the decline of voluntarism in the churches of Europe -- all are symptoms pointing to an urgent need in Europe of intensified international cooperation both between Lutheran churches themselves and on an intercontinental basis.
- (44) This task is for many reasons exceptionally difficult. It is further complicated by the temptations of allowing the isolation between churches in East and West Europe to begin to grow contrary to the decades of LWF efforts to build bridges across various political boundaries. Furthermore, healthy ecumenical cooperation is made more difficult for Lutheran churches in Europe by the promotion of the ideology of unionism by some leaders of reformed and union churches as the model for the unity of the church. Relevant methods, fresh ideas and the development of a network of committed persons and of adequate coordination of interregional participation needs to be developed by the LWF. However, without a base of a live missionary and evangelistic ministry and of viable ecumenical policies the Lutheran response to the situation will easily deteriorate to opportunistic church politics.
- (45) The situation in North America is very different because of the strong voluntaristic tradition of churches there and the different cultural and religious ethos of the country. For the CCC one of the main challenges seems to be the menace of isolation and provincialism among the population at large and also of the churches. For the

large Lutheran churches their relative wealth of all kinds of resources, both material, human and spiritual, can easily add to the isolation because of the sense of self-sufficiency.

- (46) A path which needs to be explored in depth is how to bring the contribution of churches in other countries and regions to these churches threatened by isolation, stagnation or sense of self-sufficiency in such ways as make real differences. Mere symbolic gestures or pious wishes are not enough. The CCC needs to open this path.

b. China

- (47) Since the last CCC meeting the Secretary of the CCC, Director Horst Becker and in March this year, an official LWF delegation have visited the People's Republic of China. As special attention will be given to the development of contacts between the Christian community in China and Lutheran churches outside, it is sufficient to note here that China continues to present a missionary challenge par excellence to the world wide Christian church and with it to the LWF and the CCC.
- (48) The only viable channel for meaningful participation of Lutheran churches in Christian witness there today is through the existing Christian community in China in the framework welcomed by the leaders of the Three Self Patriotic Movement and China Christian Council. Before any decisions on China related activities are made consultation with these leaders is essential. It is heartening to see that the recent delegation visit opened the way for continued consultation between church leaders in China and the LWF.
- (49) The biggest threat to that mission seems to be the impetuosity of Christians in the West who think that without them there is no mission and who fail to recognize the shadow of the history of western penetration to China that still accompanies them.
- (50) The mandate of the China study in the LWF belongs to the Department of Studies. The involvement of the DCC in the development of relations between Lutheran churches and the church in China is likely to continue after the proposed closure of the Lutheran Churches' China Coordinating Office under the leadership and administrative umbrella of the Department of Studies, at least until a time when there are more demands for the kind of services which belong to the mandate of the CCC. Meanwhile the CCC needs to continue to promote among all member churches and related mission organizations a united Lutheran response to the Chinese situation in which the integrity and authority of the Chinese Christian leaders is recognized.

c. Islam

- (51) The concern for Christian witness among Moslems as such is not a new point in the work of the CCC. On numerous occasions at previous meetings attention has been given to this. Many of LWF member churches have been involved for decades. Much experience is available among them to be shared with those for whom this is a new challenge.
- (52) The reason why it is a new path is that already for some years several member churches have asked the DCC to help to pool some basic insights together and also to help arrange for coordination where there is need for joint efforts by several churches.
- (53) The main area where some steps have been taken by the DCC to facilitate cooperation and sharing of resources is West Africa. Resources for this work have been identified in member churches and institutions of theological education in Indonesia, East and West Africa. Cooperation continues with the Islam in Africa project. Further contact is envisaged with a number of mission agencies and study centres in Europe and North America. The work implies close cooperation with the Department of Studies.
- (54) The new paths to be explored seem to include first of all a serious attempt to free the church of any crusade mentality and image. This seems to be the greatest obstacle for creating an atmosphere of trust and mutual respect between Moslems and Christians. Without friendly, non-defensive, non-aggressive relations between Christians and Moslems the very nature of the Gospel is distorted and denied. A demanding task throughout the areas where LWF member churches meet Moslems is to help congregations to abandon their stereotypes and be open to Moslems as they are. Obviously much talk of mission strategies in this connection makes a completely false impression of what the role of churches is intended to be.
- (55) Another new path that is only in its very initial stage of exploration is the possibility to work together with other Christians, especially in the framework of the historic churches of the Middle East, in support of a Christian presence.

d. Theology of Mission

- (56) Through the round of regional consultations and last year's Stavanger consultation, through the signs of conflict between different streams of missionary movement on the ecumenical scene and also through the fact that part of the LWF constituency still thinks to be outsiders as far as the mission of the church is concerned, the pressing need for thorough work on theology of mission and on making it understood outside the circles of professional missiologists has become obvious.

- (57) Stavanger gave some clues for the way ahead. Some further exploration has been made since and an outline and procedure on how to proceed in this matter of top priority for the CCC/DCC is presented to this meeting.
- (58) One immediate goal is that the CCC will be able to present a substantive statement on contemporary Lutheran affirmations on mission and evangelism to the next Assembly. The preparatory process for this is hoped to stimulate a wide discussion in churches on this topic.

5. QUESTIONS FOR FUTURE

- (59) While the CCC/DCC has to concentrate on its priority tasks, both through the ongoing extensive work which has not been much touched in this report and in treading the new paths, we need also to keep our eyes open to what looms ahead of us. I would like to suggest a few issues which might deserve attention.

a. Progress in Lutheran Unity

- (60) The most visible development is taking place in the USA where a new Lutheran church is being formed with the joint efforts of the three LWF member churches there. A question of long-term significance is what kind of understanding of and involvement in mission will the structures and envisaged program units of the new church reflect. It would seem desirable that some avenues be opened to make the contribution at least of those churches outside the USA that are immediately influenced by the directions which the new church will assume to be channeled to the planning process.
- (61) Parallel developments are underway in Canada and also in India. The issue is alive in several other countries such as Indonesia, Japan and South Africa.

b. Ecumenical Cooperation

- (62) A number of member churches face existential questions concerning their work with churches of other traditions in their own country. Some of them are well equipped to deal with these questions with thoroughness while others seem to be poorly prepared. Many of the issues faced in local settings seem to remain then unrelated to the topics of interconfessional dialogues. Also, the work of worldwide and regional ecumenical organizations does not seem to provide much help. From time to time far-reaching merger plans are reported, but at a closer look it seems that not much groundwork has been done. For the LWF concern for Lutheran unity and ecumenical commitment are integrally related. The question to the CCC is, what

kind of support can be offered to churches through the ongoing, rather intensive working relationships between DCC and the LWF member churches. The Strasbourg Institute and the program of interconfessional dialogue are ready to make their resources and experiences available.

c. Changing Resource Map of Lutheran Churches

- (63) During recent travels, especially to Indonesia, I became intensely aware of the changes that are occurring in the resource map of Lutheran churches. The full churches, large congregations, intensive evangelistic work and high degree of self-reliance impressed me deeply. I was also struck when I read a book entitled 'The Pope's Divisions' how the centre of gravity of the Roman Catholic Church as far as its membership is concerned has moved decisively from developed countries to the developing countries. I had the nagging doubt that by and large in the LWF we have not taken very seriously the shifts which occur among our constituency, both in size, in the quality of church life, theological work, in the impact of their witness and service in the environment of the churches and the varied resources which can be found among their ranks. A serious look at the resource map could affect the priorities and working methods of both LWF and its member churches.

d. Urbanization and other Frontiers of the Church

- (64) There is no question that most of the LWF member churches struggle hard to reach out to bring the good news of Christ and serve peoples with the methods and means available to them. Yet, when the situation at large, the possibilities of ministry and the actual work of the church are looked at together within the framework of an international, even worldwide context, many questions about the utilization of churches' possibilities often arise, and sometimes previously unnoticed frontiers of mission are recognized afresh.
- (65) In recent years, even decades, there has been much talk about the need of urban ministries. Several churches have made deliberate efforts to move ahead in viable approaches. Experiments have been made with new forms of congregational life and ministries that would fit the complexity of the urban situation. Specialized ministries have also been developed. Yet, looking at the pace of urbanization on most continents it is difficult to avoid the impression that Lutheran churches are vastly behind the changes that affect them. Most of the African and many of the Asian member churches are still rurally oriented. Cities are for them like foreign territory. And the growing well-educated professional class of people is

drifting away from the church of their rural past. Furthermore, there is little serious joint study and planning on how to meet urbanization.

- (66) This is only one example of a tangible frontier. Many more could be listed, both traditional and new ones. All of them affect the priorities of our member churches and also decisions on projects, subsidies and CCC programs.
- (67) A serious problem for the CCC is that not enough attention is presently given for joint consideration of the key frontiers. Therefore valuable experiences gained from pilot efforts of churches or even of the LWF easily get lost. Furthermore, too many of those who are doing pioneering work are left alone without a chance to learn from each other and without a chance to develop sustainable long-term plans. We thank God for the brave and faithful witnesses in lonely spots and in the midst of great uncertainties whose names never make the headlines or persons who are never able to attend international consultations. One of the most important tasks of the LWF is to see that these pioneers are supported with sharing of experiences and opportunities to visualize their work as part of the worldwide mission of the church.

CONCLUSION

- (68) In one stage of the history of the missionary movement the catch phrase 'Evangelization of the World in this Generation' had a great impact throughout the world. It conveyed in a flash the scope of the task to which the church in each generation is called. The decade of our generation is now the 1980s. The assignment of this Commission and its Department is to assist the leaders and members of Lutheran churches as they take their turn in the ranks of Christ's ambassadors and make themselves available for God's grand design for the world and for the church.

POST SCRIPT

- (69) Before concluding I want to report on the changes in the DCC staff since the last Commission meeting.
- (70) The Rev. William Harman, who was the Secretary for Interpretation, Project Development and Finance, left at the end of July in order to take up a pastorate at Bethlehem Lutheran Church, Encinitas, California. His successor, the Rev. Paul Rogers of The American Lutheran Church joined the DCC staff at the end of August.

- (71) Ms. Audrey Abrecht, who was the Editorial Assistant of the DCC, retired at the end of September. Ms. Alison Bares, Administrative Assistant in the Office for Research and Planning resigned for family reasons effective December 31. These two staff members, both working half-time in the recent period, were succeeded as Editorial Assistant by Ms. Luanne Deckard of the Lutheran Church in America, effective January 1.
- (72) Ms. Madalene Mierecke, who was Secretary in the Latin America Office, resigned for health reasons and was succeeded by Ms. Dorli Schwab, effective March 1, 1982.

Respectfully submitted,

Risto Lehtonen
April 1984

STATISTICS ON WORLD CHRISTIANITYREPORT OF THE CHAIRPERSON OF THE COMMISSION ON CHURCH COOPERATION

The following figures, and the missiological implications drawn from them, are based on the WORLD CHRISTIAN ENCYCLOPEDIA, ed. David B. Barrett (1982). Further comments on the figures and their implications are found in MISSIOLOGY: An International Review, Vol. XII, No. 1 (January 1984). See also Lutheran World Information (LWI) 1/84 on Lutheran statistics.

1. On the shift in the center of world Christianity from Europe and North America to Africa, Asia and Latin America:
 - a) In 1900 81% of all Christians were white and European in background (including North America); only 17% of all Christians were from the two Thirds world. In 1980 the percentage of the two-Thirds world Christians rose to 49% of the world total. Sometime between 1981-82 according to projections, Christians in the two-Thirds world became a majority among world Christians. By 2000 60% of all Christians are expected to be from the two-Thirds world.
 - b) LWF statistics for the end of 1983 show that nine out of seventeen countries in which Lutherans number one-half million or more members are now found in the two-Thirds world. Europe lost 150,000 Lutherans last year (Cf. LWI 1/84).
 - c) In Africa six million "new Christians" are reported every year (16,400 every day). By 2000 African Christians will outnumber all Christians in Europe and North America.
 - d) According to WCE, there are approximately 2.2 million defections to other faiths or to no faith in Europe and North America each year (more than 6 000 "former Christians" every day). These are former church attenders who cease to be practising Christians. (Note: please see the WCE for interpretation of such categories as "practising Christians", "nominal Christians", etc.)
 - e) 105 countries report 3-4% growth per year. 74 countries report little growth or actual decline.
2. On the need for trained Christian leadership in the two-Thirds world:
 - a) In Europe and North America there is one full-time Christian worker for every 346 Christians and 54 non-Christians.
 - b) In the two-Thirds world there is one full-time Christian worker for every 677 Christians and 2 581 non-Christians (of which 1 254 are not yet evangelized).

3. Miscellaneous facts from the WCE:

- a) Spanish is the mother tongue of the largest number of Christians in the world today, followed by English, Portuguese, German, French and Italian in that order.
- b) The trend of urbanization in the whole world has raised the percentage of urban dwellers from 14.4% (1900) to 41.1% (1980), and an expected 50% by 2000.
- c) Islam as a world religion is growing by migration, mission, and political-economic influence. According to one projection (perhaps questionable) Muslims will begin to outnumber Christians sometime between 2090 and 2150.

REPORT OF THE STANDING COMMITTEE ON ECUMENICAL RELATIONS

The Standing Committee met in Geneva on January 13, 1984.

Members present: The Rev. Wonno Bleij, chair
The Rt. Rev. Andreas Aarflot
The Rt. Rev. Daniel P. Rapoo
The Rev. Dr. Martin Schwintek
Dr. Bathineni V. Subbamma
The Rev. Andur E. Vilhjalmsdottier

Professor Roger Nostbakken was unable to attend.

Observers present: The Rev. Ulrich von Brück (Strasbourg Institute)
The Rt. Rev. Johannes Hanselmann
The Rt. Rev. Jonas Kalvanas (afternoon)
The Rev. Dr. James A. Scherer

Staff: The Rev. Dr. Eugene L. Brand
The Rev. Dr. Carl Mau (afternoon)
Professor Dr. Harding Meyer

The group reviewed the staff report to the Executive Committee (Exhibit 10.1).

I. BILATERAL DIALOGUES1. Anglican - Lutheran Dialogue

- (1) The committee noted evidence of an improved climate in Anglican - Lutheran relationships symbolized especially by the address of the Primate of the Anglican Communion, Archbishop Runcie, at the Luther celebration in Leipzig. Conversations begun at the Evian Assembly where the possibility of eucharistic hospitality with Anglicans was broached, have gained momentum recently, leading to "Interim Eucharistic Sharing" in the USA and to the recommendation by an international Anglican - Lutheran Joint Working Group (28 November - 3 December 1983, Cold Ash, England) encouraging the practise of mutual eucharistic hospitality and urging wider "Interim Eucharistic Sharing".
- (2) Having taken cognizance of the Joint Working Group's recommendations (Exhibit 10.1.1), the committee suggests the following to the Executive Committee:

RECOMMENDED: that the LWF establish together with the ACC a Joint Anglican/Lutheran Committee to coordinate and assess developing Anglican-Lutheran relationships and to develop strategies for pursuing other goals suggested in the report of the Joint Working Group.

- (3) The time is opportune for such a group because of the good inter-confessional climate. Furthermore, a theological dialogue is needed to address such themes of mutual concern as the historic episcopate. Only by dealing with the theological issues can both churches move ahead without diminishing their integrity. The international conversations can build on the spirit of cooperation in many parts of the world and can encourage such local and regional efforts to continue and expand.

2. Baptist - Lutheran Dialogue

- (4) Results of regional dialogues in Germany and the USA were noted, suggesting a positive stance toward the report from the planning committee (Exhibit 10.1.2) representing the Baptist World Alliance and the LWF. The list of topics for discussion contained there seems to touch the essential points.

RECOMMENDED: that the Executive Committee approve the report (Exhibit 10.1.2) and authorize proceeding with the implementation of a dialogue as soon as the Baptist World Alliance is prepared to begin.

3. Methodist - Lutheran Dialogue

- (5) Reports of work in progress were noted with satisfaction and approval, but no recommendations seem appropriate at this time, since the dialogue will have its final meeting later this year.

4. Orthodox - Lutheran Dialogue

- (6) The report on the international dialogue was received as information. Since the dialogue is just under way, no action regarding it is appropriate, but the committee is gratified to see that a solid beginning has been made and that contact between our two confessions begun in the Reformation era has been resumed. The recommendation that \$ 5.000 be included in the Statement of Needs to provide assistance to the Documentation Centre for Lutheran - Orthodox Relations at the University of Erlangen was affirmed.

RECOMMENDED: that an amount of US\$ 5.000 be included in the Statement of Needs.

5. Reformed - Lutheran Dialogue

- (7) The need to continue and resume discussions with our closest Reformation partner churches was reaffirmed by the committee. Following the Report of the WARC - LWF Ad Hoc Committee in 1981 (Exhibit 10.1.3, Appendix II) and in compliance with the action in 1982 of the General Council of WARC, it is

RECOMMENDED: that the Executive Committee, acting with the Executive Committee of WARC, authorize the reconstitution of a Lutheran Reformed Joint Committee to work along the lines suggested in paragraphs 11-22 of the Proposal for a New Lutheran - Reformed Joint Committee (Exhibit 10.1.3).

6. Roman Catholic - Lutheran Dialogue

- (8) In its discussion of the staff report, the committee noted that paragraph 24 should speak of a dialogue between VELKD and the Roman Catholic Church in Germany. Furthermore, it should include a comment that similar national and regional dialogues to those in the USA and BRD are being carried out in other countries. The importance Lutherans continue to attach to these dialogues on all levels is mirrored in the high quality of work they have produced.

RECOMMENDED: that the Executive Committee encourage national and regional dialogues between Lutheran and Roman Catholics.

RECOMMENDED: that because of the primary importance of these conversations, the Executive Committee confirm the intention of the LWF to enter into a third round of dialogue with the Roman Catholic Church after 1984.

II. THE LWF, CWCs AND THE WCC

- (9) The committee took cognizance of this segment of the staff report (28-30) and encourages the LWF to continue working along the lines suggested. Good relationships with other CWCs are important for the health of the Church and for a good ecumenical climate. The Executive Committee should urge full participation

of Lutheran theologians in the continuing work of Faith & Order: the evaluation of Baptism, Eucharist and Ministry and, especially, the study on "Apostolic Faith". It was noted that aspects of this new study will compliment and, it is hoped, clarify and strengthen the convergence reached in BEM.

III. STUDY PROJECTS

1. Luther Jubilee, 1983

- (10) What has happened during this year across the globe has been of crucial importance for a proper understanding of the place and contribution of Martin Luther to the whole of Christian history. It has also been the catalyst for furthering ecumenical relationships. As was true in 1980 of the Augsburg Confession celebration, the 1983 jubilee furthered and deepened relationships with Roman Catholics. That Pope John Paul II has written positively of the Luther research of contemporary Roman Catholic scholars is of no little importance. The special role of the Institute for Ecumenical Research, Strasbourg, in events of the Luther Year was noted with appreciation. But, as was noted above (I.1), perhaps the most significant new developments furthered by the Luther Jubilee have been those in our relationships with churches of the Anglican Communion.

2. "Growth in Ecumenical Commitment"

- (11) Major attention was given this document (Exhibit 10.1.4) produced in Geneva at the end of December, 1983, by a Consultation on the Ecumenical Orientation and Work of the LWF. As a whole, the report was seen as a significant summary of ecumenical progress and understanding since Dar-es-Salaam. It also points the way into the future, suggesting further and more intensified LWF involvement, especially on the local and regional levels, and the necessity of coming to grips with the reception process in a positive and forthright manner. Certain paragraphs of the document were singled out for special attention by the committee:
- (12) (13-14, 56) Matters of the ecclesial character of the LWF and the concept of unity in reconciled diversity should be considered together. The material in 13-14 was discussed at length in another context (see II.5 below).
- (13) (27-28) Encouraging national and regional segments of the LWF to engage in dialogue and to proceed at the pace their particular circumstances allow is important to raise up. Lutheran churches in different parts of the world have differing possibilities for ecumenical progress (e.g. Lutheran-Reformed relationships in

Europe which led to the Luenberg Agreement, and Lutheran-Episcopal relationships in the USA which led to Interim Eucharistic Sharing). Such local ecumenical "charisms" can ultimately benefit the whole Lutheran Communion.

- (14) (51) While at first glance this statement of a new appreciation for the interrelatedness of bilateral and multilateral dialogues may seem like wishful thinking, it is documented and documentable. And it heralds a time of smoother working relationships ecumenically between WCC and CWCs.
- (15) (61) The final sentence needs clarification. In the English text, "handling" should replace "disposal", and a cross-reference should be added to The Eucharist (Lutheran/Roman Catholic Joint Committee), 55, where the matter is dealt with more fully.
- (16) (69) The way in which eucharistic fellowship and church fellowship are related here is of great importance and gives a forward thrust to mutual fellowship.
- (17) (70) The pertinent sections of the proposal cited should be added to this paragraph which, otherwise, remains unclear: (a) in joint services with Orthodox Christians the filioque may be omitted from the recitation of the Nicene Creed so that the Creed remains, as intended, a sign of unity rather than a cause for separation; (b) in areas where there is a large Orthodox population, Lutheran churches may consider omitting the filioque from their recitation of the Nicene Creed altogether. Research cited in the proposal and available elsewhere indicates this to be a point responsibly made both on historical and dogmatic grounds.

RECOMMENDED: that the Executive Committee commend the document "Growth in Ecumenical Commitment" to the member churches and to participants in the Budapest Assembly for study and discussion.

3. Concepts of Unity

- (18) The committee commended and thanked the authors of "The Unity of the Church. Requirements and Structure" (LWF Report 15, 1983) for their necessary clarification of the concept of "unity in reconciled diversity". It commends the publication to the churches for further use.

4. Communication of Dialogue Results

- (19) The results of the 1982 questionnaire on dialogue in the member churches are important for Budapest, but also for the ongoing ecumenical enterprise. This document, when it appears, should receive careful attention.

5. Self-Understanding and Task of the LWF

- (20) This item received major attention in the committee's session. Since the issue is so important, the committee regretted that the document was not yet available. The language of the agenda (36) created some problems in understanding the nature and status of the forthcoming paper: "final evaluation and statement". Finally it became clear that what is planned is a report, not a proposed declaration. In the absence of the report, the committee was directed to sections 13-14 of "Growth in Ecumenical Commitment" (Exhibit 10.1.4), and to the draft issue paper on the subject. What is stated in section 13, it was pointed out, is really not new, but rather makes clear what already was said at Dar-es-Salaam and previously. It has real potential as a challenge to the Budapest Assembly where the matter will again be debated.
- (21) The committee was unanimous in affirming section 13, but was concerned about the way its substance would be presented in the forthcoming report and about its implications for such questions as LWF membership and discipline. What do the ecclesiological concepts mean in practice? That question is, of course, very important. It is usual, however, as was pointed out, to make a theological statement which may then require several years to work out in practice. Not all practical implications are obvious at the moment. That should not prevent us, therefore, from making the point, so long as it is seen to be theologically sound.
- (22) The staff report (Agenda, 36) assumes that this report would become the major resource for the Assembly issue group which will discuss the self-understanding of the LWF and be in a position to bring resolutions to the floor. But even the Assembly is not likely to take a "final position" on the matter. In the view of the General Secretary, the results of the issue group's discussion and its recommendation to the Assembly would mark further steps in the ongoing task of self-definition in the LWF. Such things must be permitted to grow and develop; they cannot be legislated. The report itself will be an attempt to clarify how the LWF understands itself at this moment in its evolution.
- (23) Because of the long-standing discussion of the issue and of its significance for the future development of the LWF - to say nothing of the aforementioned practical implications -, there was some reluctance in the committee not to have a prior evaluation of the report by the Executive Committee. It was feared that the meeting immediately prior to the Assembly would be too late. The alternative would be for a small consultation of Executive Committee members to examine the report when it is ready, prior to its being sent to issue group participants.

RECOMMENDED: that a small consultation be convened early in the year to examine the forthcoming report on the "Self-understanding and Task of the LWF" together with the appropriate material in "Growth in Ecumenical Commitment". This consultation would evaluate the report for presentation to the Assembly delegates.

IV. DAR-ES-SALAAM TO BUDAPEST

- (24) No comment was thought necessary on this section.
- (25) The committee, in the person of the chair, expressed its gratitude for the work of Dr. Günther Gassmann, outgoing Secretary for Interconfessional Dialogue and Ecumenical Research, and welcomed Dr. Eugene Brand, newly elected to the post by the Commission on Studies. Taking the longer view back to Dar-es-Salaam, the work of Dr. Daniel Martensen, predecessor of Dr. Gassmann, was also noted with approbation.

Institute for Ecumenical Research, Strasbourg

- (26) The staff report of the Institute (Exhibit 10.2) was also reviewed by the committee.
- (27) Regarding the planned study project, "Basic Differences between the Confessions" (I.4), it was noted that section 16 seems to contradict what has been said in "Growth in Ecumenical Commitment" about unity in reconciled diversity. It was explained that some hold that nothing more significant has happened in ecumenical conversations than agreement on a few theological loci, and their hand should not be strengthened. The point of the proposed study is to deal with the old question of Grundverschiedenheiten among the CWCs precisely with the intention of dealing with such criticisms.
- (28) The committee noted with pleasure that Prof. Dr. Carter Lindberg's study on charismatic movements has been published (cf. section 19). No publisher has been found to produce a German translation of the entire work.

RECOMMENDED: that the Strasbourg Institute be encouraged to find ways of publishing the existing condensation of the study both in German and in English.

- (29) In conclusion, the thanks of the committee were expressed to the Institute staff for "inspiring work".

INTERCONFESSIONAL DIALOGUE AND ECUMENICAL RESEARCH

Introduction

- (1) The LWF continues to serve and express the ecumenical responsibility of the Lutheran Communion through bilateral conversations with other Christian World Communions, contacts and cooperation with the World Council of Churches, Christian World Communions and other ecumenical agencies, ecumenical research and assistance to member churches.
- (2) The Strasbourg Institute assists the LWF in carrying out this task. Through its own research and programmes it contributes significantly to the clarification and furtherance of Lutheran ecumenical involvement.
- (3) The material in the following paragraphs presents programme areas in the field of ecumenical dialogue, relations and study, some of which may lead to some kind of action on the part of the Executive Committee.

I. BILATERAL DIALOGUES AND RELATIONS

- (4) The LWF and its member churches occupy the second place, after the Roman Catholic Church, in the number of bilateral dialogues in which they partake. This is an indication of the strong Lutheran involvement in this new method of ecumenical endeavour. Only a few of the many national or regional dialogues can be mentioned here.

1. Anglican-Lutheran Dialogue1.1. Europe

- (5) An Anglican-Lutheran European Regional Commission was set up in 1979 in close relation with the Anglican Consultative Council and the LWF. Between 1980 and 1982 it met three times. A Report was adopted at the last meeting in Helsinki, Finland, August 26 to September 1, 1982.
- (6) The Report was published in October 1983 (S.P.C.K., London, in German by the LWF) and was transmitted by the LWF to the European member churches of the LWF for study and reaction. All the other member churches received the Report, too.

- (7) The list of recommendations in this Report starts with the belief that "on the basis of the agreement we have reached, and in the light of the earlier agreement recorded by the International Conversations together with the long-standing dialogue in the USA and the wider ecumenical consensus, ... there are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches".

1.2. USA

- (8) The second round of the Lutheran-Episcopal dialogue in the USA was concluded in 1980. The American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church in the USA and the Lutheran Church in America decided at their conventions in September 1982 to enter into a new relationship of "interim eucharistic sharing".
- (9) The LWF Executive Committee at its last meeting has already commended the LWF member churches in the USA for envisaging this important step in Anglican-Lutheran relations (Minutes, p. 15).
- (10) A third series of Lutheran-Episcopal dialogue has begun in December 1983.

1.3. World Level

- (11) The Lutheran members of the Anglican-Lutheran Joint Working Group were appointed by the Executive Committee in 1982 and its mandate outlined (Minutes, pp. 8 and 15f.). The Group held its first meeting in England from November 28 to December 3, 1983, in order to evaluate Anglican-Lutheran relations and to consider their future development. A written or oral report will be available at the meeting of the Executive Committee (see Exhibit 10.1.1).

2. Baptist-Lutheran Dialogue

2.1. USA

- (12) The Report of the Baptist-Lutheran Dialogue, which was concluded in 1981, has been published in: American Baptist Quarterly, December 1982.

2.2. World Level

- (13) Following a decision of the LWF Executive Committee in 1981 and the appointment of some of the Lutheran participants by the Executive Committee in 1982 (Minutes, pp. 6f.), the Baptist World Alliance has been approached to begin preparations for a global-level dialogue.

- (14) A small preparatory group met in March 1983 in Geneva and worked out a plan for this dialogue which is here appended as Exhibit 10.1.2.
- (15) The Executive Committee is asked to give its general approval to this plan.
- (16) In the meantime the Baptist World Alliance has indicated that it can enter into a dialogue with the LWF only after 1984. The reasons for this were the inauguration of a dialogue with the Roman Catholic Church in 1984 and shortage of funds. But the willingness to enter into a dialogue with the LWF was affirmed.

3. Lutheran-Methodist Dialogue

3.1. Federal Republic of Germany

- (17) The United Evangelical Church of Germany in autumn 1983 responded favourably to the final report (1982) of the dialogue with the Methodist Church in the FRG, but asked for further clarification of some points in the report.

3.2. World Level

- (18) The fourth meeting of the Methodist-Lutheran Joint Commission took place in March 1983 in Lake Junaluska, USA. It discussed the "Means of Grace" and began elaborating drafts for the final report. The fifth and last meeting of this Commission will be held in March 1984. Its topic will be "The Mission of the Church in the World" and its task will be to formulate a final report.

4. Orthodox-Lutheran Dialogue

4.1. World Level

- (19) The second meeting of the Orthodox-Lutheran Joint Commission was held at Limassol, Cyprus, May 21 to 29, 1983. The Commission discussed a paper prepared by a sub-commission at Pendeli/Athens in March/April 1982. The Commission is still wrestling with considerable methodological difficulties. Its next meeting will take place from August 23-31, 1984 at Ratzeburg, FRG. Papers are being prepared on the subject of "Divine Revelation" in its relation to Scripture, Tradition and the Church.

4.2. Documentation Centre for Lutheran-Orthodox Relations

- (20) In view of the continuing need of extending the Documentation Centre for Lutheran-Orthodox Relations at Erlangen (FRG) university further assistance through the LWF has been asked in the form of a detailed request. It is, therefore,
RECOMMENDED: that an amount of US\$ 5,000 be included in the Statement of Needs.

5. Reformed-Lutheran Dialogue

5.1. USA

- (21) The second round of official Lutheran-Reformed dialogue in the USA was concluded at a meeting from September 30 to October 2, 1983, after two years of discussions. As a result of the agreements and convergences reached the participants in the dialogue recommend to their churches the establishment of altar and pulpit fellowship and cooperation in different areas of church work. The churches have now to study the report and the recommendations in order to react to it.

5.2. World Level

- (22) After preliminary considerations concerning entering into a new dialogue between the LWF and the World Alliance of Reformed Churches, which met with a positive reaction by the LWF Executive Committee in 1982 (Minutes, p. 17), a small planning group between the LWF and the WARC has worked out a proposal for a new Lutheran-Reformed Joint Committee. This proposal was accepted by the WARC Executive Committee in March 1983.
- (23) The LWF Executive Committee is now asked to react to this proposal (cf. the text of the proposal in Exhibit 10.1.3).

6. Roman Catholic-Lutheran Dialogue

6.1. Federal Republic of Germany

- (24) A dialogue between the United Evangelical Lutheran Church of Germany (VELKD) and the Roman Catholic Church was concluded in 1983 with the adoption of a report on "Church Fellowship in Word and Sacrament". The dialogue started in 1976.

6.2. USA

- (25) The official Lutheran-Roman Catholic dialogue in the USA which has led since 1965 to a number of important statements, issued on September 30, 1983, after five years of study, a comprehensive document on "Justification by Faith". This achievement represents an important step in Lutheran-Roman Catholic reconciliation which may also be of significance to other dialogues.

6.3. World Level

- (26) The Roman Catholic-Lutheran Joint Commission held its 9th meeting in May 1983 at Kloster Kirchberg/FRG. The Commission adopted a statement on "Martin Luther - Witness to Jesus Christ" which received much attention. The Commission continued its work on the project of "Catholic-Lutheran Church Fellowship. Models-Forms-Phases" and plans to conclude this work at its last meeting in February 1984 at Rome.

- (27) Because of the primary importance of this dialogue, the Executive Committee is asked to confirm the intention to enter into a third round of dialogue with the Roman Catholic Church after 1984

II. THE LWF, CHRISTIAN WORLD COMMUNIONS AND THE WORLD COUNCIL OF CHURCHES

- (28) 1. Close contacts have been maintained with other Christian World Communions, especially with those with whom the LWF has been or is in dialogue. In this area a spirit of trust, exchange and consultation has emerged which indicates a remarkable progress in relationships.
- (29) At the last meeting of Secretaries of Christian World Communions in October 1983 at Sofia, it was decided to hold a new Forum on bilateral dialogues in March 1985.
- (30) 2. The ongoing cooperation of LWF Departments with the World Council of Churches has led in the area of ecumenical dialogue and research to an agreement on cooperation in the Faith and Order study on the "Apostolic Faith". The LWF is also assisting member churches in their reactions to the Faith and Order texts on "Baptism, Eucharist and Ministry".

III. STUDY PROJECTS

(see also Report of Strasbourg Institute)

1. Luther's Birthday Jubilee 1983

- (31) A surprisingly large number of Luther celebrations have been taken place in many member churches all over the world. Nearly all of them had a definite ecumenical dimension and have thereby contributed to fostering better ecumenical relations, especially with the Roman Catholic Church. Because of their broad impact on the general public these events have also been of important assistance to the more specific ecumenical endeavours.
- (32) For the LWF the Strasbourg Institute carried special responsibility in observing this jubilee by means of ecumenical consultations on Luther in October 1982 (Maria Rosenberg, FRG) and September 1983 (Salamanca, Spain) and the International Seminar in July 1983 at Strasbourg. The LWF assisted in publication projects of Luther's works and was represented at a number of Luther events.

2. The Future of the Ecumenical Commitment of the LWF

- (33) In preparation for discussions and decisions at the forthcoming Assembly at Budapest, a small consultation was held in December 1983 in Geneva. The purpose was to evaluate ecumenical developments since Dar-es-Salaam and to describe the basic convictions and possible directions of the ecumenical commitment and work of the LWF during the coming years. The Report of this meeting will be submitted as Exhibit 10.1.4.

3. Concepts of Unity

- (34) The result of this study, requested by the Executive Committee in 1981, has now been published: G. Gassmann/H. Meyer, The Unity of the Church. Requirements and Structure. LWF Report 15, 1983.

4. Communication of Dialogue Results

- (35) In 1982 a questionnaire has been sent to LWF member churches requesting informations about their dialogues. A considerable number of responses have been received. It is now planned to produce information materials on the dialogues early in 1984 which can serve as background material for the Budapest Assembly and for the member churches.

5. Self-Understanding and Task of the LWF

- (36) On the basis of the reactions from member churches and National Committees and the preliminary evaluation presented to the 1982 Executive Committee, a final evaluation and statement will be prepared in 1984 for the Budapest Assembly.

IV. DAR-ES-SALAAM TO BUDAPEST

- (37) 1. The period between 1977 and 1984 is marked by a strong ecumenical involvement of the LWF and its member churches. Highlights in this respect were the celebrations of the Augsburg Confession in 1980, the Luther Jubilee in 1983 and the increased participation in bilateral conversations. A series of consultations and clarifications led to the result that problems regarding the relationship between Christian World Communions, including the LWF, and the World Council of Churches are no longer mentioned at the end of this period (cf. the positive statements of the WCC Vancouver Assembly in this respect). The relationship between bilateral conversations and the WCC multilateral dialogue and between the concepts of "unity in reconciled diversity" and "conciliar fellowship" has also been clarified in terms of a complementary relation.

- (38) 2. At the moment four issues for working groups at the Budapest Assembly are foreseen which concern the ecumenical commitment and work of the LWF:
- Self-understanding and task of the LWF today.
 - Lutheran commitment to church unity - goals and means.
 - Significance of the interconfessional dialogues of the LWF.
 - Baptism, Eucharist and Ministry.
- (39) Draft descriptions of these issues, which include also a list of material available to the participants in the respective working groups, will be ready for the meeting of the Executive Committee.

REPORT

Anglican-Lutheran Joint Working Group

Cold Ash, Berks., England

28 November - 3 December 1983

I. Introduction

- (1) The last fifteen years have seen a remarkable convergence between the Anglican and Lutheran Communions and their member churches. This applies both to theological understanding and practical contacts and exchange. Two Christian traditions rediscover a deep affinity in faith, worship, life and mission and a mutually enriching diversity in forms of expressing Christian faith and life.
- (2) In order to further this emergence of a new relationship between Anglicans and Lutherans, Anglican-Lutheran International Conversations took place 1970 - 1972. A small Anglican-Lutheran Working Group met in 1975. Official Episcopal-Lutheran conversations are conducted in the USA since 1969. They led in September 1982 to the decision of three Lutheran churches and the Episcopal Church to enter into a relationship of "interim sharing of the eucharist". An Anglican-Lutheran European Regional Commission met 1980-1982. Dialogues in other countries have begun. Many forms of closer fellowship and cooperation have emerged in all parts of the world.
- (3) This development led the Anglican Consultative Council (ACC) in 1981 to the recommendation that the Lutheran World Federation (LWF) be invited to reconvene a Joint Working Group. This initiative was welcomed by the Executive Committee of the LWF in 1982. Both sides appointed an Anglican-Lutheran Joint Working Group and agreed that this group should
 - receive information about the development of Anglican-Lutheran relations in different parts of the world,
 - assess the results of Anglican-Lutheran dialogues, especially in Europe, Tanzania and the USA,
 - make recommendations with the intention of proposing how the two Communions might achieve full communion,
 - suggest procedures that would assure closer cooperation between the two bodies.

- (4) The Anglican-Lutheran Joint Working Group met from 28 November to 3 December 1983 at the Cold Ash Centre, Cold Ash, Berkshire, England. The meeting was marked by a spirit of joy and gratitude for a new era in Anglican-Lutheran relations. The participants submit now their report to the ACC and LWF and through them to the Anglican and Lutheran churches.

Cold Ash, Berks., England
3 December 1983

II. The Historical Background of Anglican-Lutheran Relations

- (5) In order to adequately assess the significance of recent theological convergence and growing contacts, exchange and collaboration between Anglican and Lutheran churches in many parts of the world, a glimpse at the history of our relations might be helpful.
- (6) In international, regional and national Anglican-Lutheran dialogues confidence is expressed that both churches are on the way towards full communion with each other. Such confidence is based on growing theological agreement and consensus. But it is also rooted in the rediscovery of common theological orientations, manifold contacts and sacramental sharing during the Reformation period and after. Today our churches, which in many ways had become strangers to each other during last centuries, learn and experience once again how much united they are in their fundamental convictions of faith and how mutually enriching their diversity is in forms of worship, spiritual life, theological thinking, Christian ethos, mission and service.
- (7) The following historical overview is taken from the Report of the Anglican-Lutheran European Regional Commission (pp. 4-6).

Our Common Heritage

- (8) In the early stages of the Reformation close ties existed between the Reformers in Britain and on the Continent. Under Henry VIII and Edward VI many English Reformers were strongly influenced by Luther's writings. Attempts were made, though politically motivated, to formulate an official consensus between English and German theologians and churchmen (The Wittenberg Articles 1536). This early Lutheran influence has left its mark on Archbishop Cranmer's first Book of Common Prayer, the Book of Homilies, English translations of the Bible, and, through a number of earlier doctrinal statements, on many of the Thirty-nine Articles of Religion (The Ten Articles 1536, The Bishops' Book 1537, The Thirteen Articles 1538).

- (9) The theological common ground between Lutherans and Anglicans was soon superseded by the fast advance of Reformed, Calvinistic concepts. In England such views concerning the real presence in the eucharist and predestination found wide acceptance. Moreover, many of those who had been exiled on the Continent in the reign of Mary returned under Elizabeth I as zealous advocates for further reform of the English Church, following the example of the Church of Geneva.

The Parting of the Ways

- (10) From the second part of the sixteenth century the internal Puritan threat to abolish the episcopal system disturbed the unity of church and state in England and called forth a defence of the Church of England which emphasized its own identity by advocating its particular "middle way" between Rome and Geneva. In the same period some Lutheran Churches on the Continent retained a similar structure to the English Church, as in Sweden and Finland; others were forced to abandon the episcopal system. In either case the awareness of a family relationship between the Anglican and the Lutheran Churches was still strong. Mutual recognition and intercommunion were freely practised.
- (11) But this period also witnessed the beginning of a separate development. The defence against puritanism was in the main directed against the Reformed and Independent traditions, yet it also gave rise to critical attitudes towards all the Reformation Churches on the Continent. The Anglican theological method had as its main criterion the interplay between Scripture, tradition and reason. The Lutheran criterion of sola scriptura did not exclude a high esteem for tradition, but could not attribute to reason the same role as in English theological thinking.
- (12) Other developments and influences, many of them non-theological, led to further estrangement between the Anglican and Lutheran Churches. Perhaps the most influential force in this development was the Oxford Movement. Lutheranism was identified with Protestantism as it was encountered in England. Lutherans, on the other hand, tended to see in Anglicanism an expression of semi-Catholicism which they could not acknowledge. In practice this resulted in barriers to intercommunion and the failure to recognize each other as Churches. The deepest difference was seen in the understanding and structure of the ministry with its wider implications for eucharistic theology and ecclesiology.

- (13) However, even during these centuries of separate development many relationships between Anglican and Lutheran Churches continued. In both traditions there were individuals and groups who renewed contacts, enabled mutual theological exchange, and fostered a close relationship between Anglicans and Lutherans, especially in Scandinavia. The history of Anglican-Lutheran relations is a complex one and cannot be reduced to one simple pattern.
- (14) The inadequate and often distorted images of Anglicanism and Lutheranism created during centuries of little contact and exchange are still present realities, and much still needs to be done to correct them. But since the beginning of this century new developments have brought about far-reaching changes in Anglican-Lutheran relationships, mutual knowledge and exchange. This has led us to a new stage in the history of our relations.

III. Anglican-Lutheran Relationships Today

- (15) Anglican-Lutheran relationships today are the result of several more general developments during the last few decades:
- (a) The ecumenical movement has provided many occasions for more frequent encounters between Anglicans and Lutherans. This has contributed to better mutual understanding between individuals and groups on both sides. A similar contribution has come from the conversations and the different arrangements for eucharistic sharing between the Church of England and the Scandinavian and Baltic Lutheran churches before and after the Second World War.
 - (b) The new possibilities of communication and contact after the Second World War, the theological exchange through visits, translation of theological literature and study in the other church context as well as contacts between leaders and members of the churches have together broadened mutual knowledge and appreciation considerably.
 - (c) The growing self-consciousness and ecumenical activity of Anglican and Lutheran churches in countries outside of Europe have freed Anglican-Lutheran relations from their limited European perspective and have given their furtherance special urgency, because in these countries Anglicans and Lutherans often live side by side and are facing together the same tasks of mission and service.

- (16) These developments went together with theological convergences between our two churches which were the outcome of theological and ecumenical developments in general, intensified Anglican-Lutheran theological exchange and the re-discovery of elements in our two traditions which indicate a close affinity. In addition to agreement in the central Christian doctrines, such convergences include, among others:
- (a) Becoming conscious that we share, as Anglicans and Lutherans, the same roots: Emphasis on the witness of Holy Scripture as normative and on continuity with the apostolic faith and mission throughout the centuries and appreciation of the Reformation as a renewal movement within the Church catholic and not as a beginning of a new church.
 - (b) Realizing afresh that our two churches are marked by a high esteem for sacramental life and liturgical worship.
 - (c) Affirming together the Church as a community, constituted by Jesus Christ through his presence and action through the means of grace. This community, empowered by the Holy Spirit, is called to responsibility for the wider human community in which it lives.
 - (d) Adopting similar views, assisted by results of biblical and historical research, concerning the emergence of the Christian Church and its institutions. This and basic agreements on the understanding of apostolicity and on the nature, place and function of the ordained ministry within the ministry of the whole people of God have removed many former differences in this area.
 - (e) Realizing that both Anglican and Lutheran churches comprehend convictions and forms of expression which are commonly associated with the "catholic" and with the "protestant" traditions within Christianity. This enables them to exercise together a mediating role in efforts towards Christian unity.
- (17) Bilateral dialogues between our two churches have discovered, received, clarified and formulated these and other agreements and convergences. They are, therefore, playing an essential role in fostering the growing theological consensus between our two churches and in helping to broaden the awareness of the reality of such agreements and convergences. They challenge our churches to reconsider their relations and provide the necessary basis for decisions aiming at closer relationships with one another.

(18) Increased contacts and exchange and theological dialogue and convergence have improved relationships between Anglican and Lutheran churches to a remarkable degree during recent years. But the forms of such relationships vary according to situations. A general, and far from complete, overview indicates the following types of relationships:

- (a) In many countries there exists eucharistic hospitality between our churches as part of a broader invitation to communicant members of trinitarian churches and under specific provisions/regulations of the respective churches. In those countries our churches also work together in specific projects and programmes.
- (b) A more specific relation between Anglican and Lutheran churches is found in situations where they have established bilateral contacts, cooperation, sharing in social work, assistance in pastoral work, mutual participation in worship and at special occasions, e.g. the consecration or installation of a bishop. These forms of relationships we find in all parts of the world - e.g. Europe, Canada, Latin America, Namibia, Tanzania, Madagascar, Papua New Guinea, Malaysia.
- (c) In some situations these contacts have led to the desire to enter into a theological dialogue with the purpose of deepening these contacts, of overcoming still existing differences and of moving to forms of official eucharistic sharing. This step has been taken or is planned e.g. in Canada and Tanzania.
- (d) In other situations such a theological dialogue between Anglicans and Lutherans has already been conducted for several years and has resulted in reports and even in decisions by the churches involved. The two most significant examples of this dialogue are the Lutheran-Episcopal dialogue in the USA and the Anglican-Lutheran dialogue in Europe. Both dialogues built on the foundations laid by the International Anglican-Lutheran conversations 1970-1972 and have enriched one another as well as profited from the multilateral dialogue in Faith and Order which resulted in Baptism, Eucharist and Ministry, 1982.
- (e) The Lutheran-Episcopal dialogue in the USA has entered its third round in December 1983. After work between 1969 and 1972 the first dialogue commission presented a Progress Report in 1972. A new commission met between 1976 and 1980, and its Report and Recommendations were published in 1981. On the basis of these recommendations the Conventions of the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church in the USA and the Lutheran Church in America adopted in September

1982 an agreement. It expresses mutual recognition as churches in which the gospel is preached and taught, establishes a relationship of "interim sharing of the eucharist" and encourages forms of joint worship, mutual prayer, common study of Holy Scriptures, joint programmes of religious education, mission, social action, etc. (see attached text of the Agreement). This dialogue is of special significance because it is the first one which has led to action by the participating churches.

- (f) The Anglican-Lutheran European Commission met between 1980 and 1982. Its Report was published in 1983. The Commission set its reflections on several doctrinal issues - justification, baptism, eucharist, spiritual life and liturgical worship, ordained ministry and episcopacy and the nature of the Church - in the wider context of the challenges arising from the situation and mission of Anglican and Lutheran churches in present-day Europe. This dialogue, therefore, makes the affirmation that mission is the proper context of the search for unity. In its recommendations the Commission stated its belief that "on the basis of the agreements we have reached, and in the light of the earlier agreement recorded by the International Conversations together with the long-standing dialogue in the USA and the wider ecumenical consensus ... there are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches". This conclusion goes somewhat beyond the actions resulting from the dialogue in the USA, but the recommendations of the European dialogue are basically pointing in the same direction. Another difference is that the report of the European dialogue has not yet been received or officially accepted by the churches concerned.
- (19) Though there are areas where closer Anglican-Lutheran relations are still non-existent or only in their initial stages, the overall development is remarkable and constitutes a new and highly significant stage in the history of the two Communion. This development has also led to increasingly close relations between the Anglican Consultative Council and the Lutheran World Federation. The most advanced stage of relationships has been reached in the USA where the third round of Lutheran-Episcopal dialogue, begun in December 1983, may profit from the theological progress achieved in the European dialogue. It is to be hoped that these achievements serve as an impulse for Anglican-Lutheran relations in other parts of the world so that Anglicans and Lutherans also as two world-wide communions continue to move towards full communion in obedience to their common Lord and Saviour in serving together his mission in the world.

- (20) The relation between national and international dialogues is of great importance. National dialogue is naturally geared to a specific geographical location, but it provides the opportunity to apply the more general theological thinking of international dialogue to a specific situation. Conversely the national dialogue draws on the insights gained in other dialogues. This inter-relation is not just one of dependence of one upon another (national upon international) but a mutual activity both testing conclusions and ensuring consistency.
- (21) The active participation of both our churches in the multilateral Faith and Order conversations provides a common reference point and a wider framework for their dialogue. This is also important in view of the fact that Anglican-Lutheran discussion are conducted side by side with other inter-church dialogues of our churches and communions. Such parallel conversations may run the risk of pursuing different directions and of appearing to be saying different things to different partners. The broader multilateral conversations, together with the meetings of the Forum on Bilateral Conversations and other efforts, help to maintain consistency and theological credibility. Increasing communication and exchange between the different dialogues also has the advantage of mutual enrichment. The Lutheran-Anglican dialogue has, for example, much profited from the statements on apostolicity, episcopé and episcopacy in the Lutheran-Roman Catholic, Anglican-Roman Catholic and the Faith and Order conversations.
- (22) What has emerged from these different dialogues is that Anglicans and Lutherans have a distinctive role in ecumenical endeavours. Our traditions have a common root, and both our churches have been separated from communion with the Roman Catholic Church. Because of their history, therefore, both regard dialogue with the Roman Catholic Church as a principal responsibility. Between these churches an ecumenical breakthrough would heal a painful division with far-reaching consequences and would be of major importance for the unity of Christ's Church. Such a consideration and commitment provides a strong link between us, but it also provides a link in the wider ecumenical scene, where both our churches, being catholic and reformed, are in dialogue also with the Orthodox, Reformed and other traditions.
- (23) In addition, our Anglican-Lutheran dialogue can now find a framework and a source of enrichment for its further development in the Faith and Order document Baptism, Eucharist and Ministry (BEM). This document has a different focus and status from the reports and recommendations coming from bilateral commissions, but it serves the same purpose of contributing to the movement towards visible unity. It will, therefore, be natural and helpful if our churches study and evaluate BEM together with the reports from their bilateral conversations. Since Anglicans and Lutherans appear to be adopting similar positions with regard to BEM, we hope that this will also be of assistance to their moving closer to one another on their path towards full communion.

IV. Goal of Anglican-Lutheran Dialogue

- (24) We look forward to the day when full communion is established between Anglican and Lutheran churches.
- (25) By full communion we here understand a relationship between two distinct churches or communions. Each maintains its own autonomy and recognizes the catholicity and apostolicity of the other, and each believes the other to hold the essentials of the Christian faith:
 - (a) subject to such safeguards as ecclesial discipline may properly require, members of one body may receive the sacraments of the other;
 - (b) subject to local invitation, bishops of one church may take part in the consecration of the bishops of the other, thus acknowledging the duty of mutual care and concern;
 - (c) subject to church regulation, a bishop, pastor/priest or deacon of one ecclesial body may exercise liturgical functions in a congregation of the other body if invited to do so and also pastoral care of the other's members;
 - (d) it is also a necessary addition and complement that there should be recognized organs of regular consultation and communication, including episcopal collegiality, to express and strengthen the fellowship and enable common witness, life and service.
- (26) To be in full communion means that churches become interdependent while remaining autonomous. One is not elevated to be the judge of the other nor can it remain insensitive to the other; neither is each body committed to every secondary feature of the tradition of the other. Thus the corporate strength of the churches is enhanced in love, and an isolated independence is restrained.
- (27) Full communion carries implications which go beyond sharing the same altar. The eucharist is a common meal, and to share in it together has implications for a sharing of life and of common concerns for the mission of the Church. To be in full communion implies a community of life, an exchange and a commitment to one another in respect of major decisions on questions of faith, order, and morals. It implies, where churches are in the same geographical area, common worship, study, witness, evangelism, and promotion of justice, peace and love. It may lead to a uniting of ecclesial bodies if they are, or come to be, immediately adjacent in the same geographical area. This should not imply the suppressing of ethnic, cultural or ecclesial characteristics or traditions which may in fact be preserved by diverse institutions within one communion.

V. Moving Towards Full Communion

- (28) Unity by stages is a concept that is gaining wide recognition, though not great clarity of definition. It implies that the end cannot be seen from the beginning, and that unity must be pursued in terms of movement and process. It does imply that we know the direction in which we wish to move, and that we take definite steps to break down the barriers which at present stand in the way of visible unity.
- (29) Lutherans and Anglicans concur that agreement in the faith is a proper prerequisite for unity: it is a stage on the way to its achievement. The agreed statements of dialogues carry the authority only of their members until they receive the approval of the appropriate juridical authorities of the churches. This approval should itself reflect a general consensus within the churches which must not only involve dialogue but also common prayer and practical collaboration.
- (30) An agreed statement is thus a crucial vehicle of consensus and provides grounds for decision making about a changed relationship between churches - its "reception" by the churches is therefore a decisive stage on the way towards unity. The statements provide a basis for mutual recognition of churches and members and thus allow some degree of eucharistic communion.
- (31) Under certain conditions, individuals or groups are admitted to Holy Communion in one another's churches before full communion has been achieved. One way to describe this initial stage is "limited eucharistic sharing". A specific example of this stage is the "interim sharing of the eucharist" that has been achieved in North America. In other Lutheran and Anglican churches those responsible should discuss and could adopt the same agreement or an adaptation. In so doing, they would accept the goal of full communion, committing themselves to resolve the remaining questions and work together. Some of these questions may only be resolved within the new relationship of limited eucharistic sharing.
- (32) The goal of full communion may be described as full mutual recognition of catholicity and apostolicity. That is to say, the churches become aware that they share a common identity in all essentials of the Christian faith, recognizing that they are in harmony and expressing their agreement in statements as well as in life. Full agreement in the faith should include proposals for implementation, that is, the implications of agreement on what is to be done.
- (33) At this time there are no Lutheran and Anglican churches in full communion with each other. To reach that goal, they must address and reach consensus on the following issues: authority in the Church, the gospel and its implications, justification/salvation. the sacraments, the min-

istry and its ordering. In the process of reaching consensus on these issues, they may make their own the agreements which are already in place or develop future ones. They must also jointly address and act upon such concerns as witness and evangelism, worship and prayer, and service. The churches may well discover as they address and act on certain of these issues that this can best be done through their international institutions (the Lutheran World Federation and the Anglican Consultative Council).

- (34) It would be necessary before the goal of full communion to have developed some modus vivendi of worship and work. The tentative beginnings of common prayer, study, witness, and evangelism as well as joint projects begun during the stage of interim eucharistic sharing should become the norm when the goal of full communion has been reached and hence must develop greatly before the step to full communion can be taken. The experience of the agreement in faith and recognition of ministries must be accompanied by genuine renewal for both Lutherans and Anglicans by which their constituencies can better see, understand and carry out the apostolic ministry in the service of the gospel.

Recommendations

On the basis of the international, regional and national dialogues between Anglicans and Lutherans and in the light of the communion centred around Word and sacrament we have experienced in each other's traditions, we are mutually able to recognize the presence of the Church of Jesus Christ in our respective Communions. This recognition can be affirmed even if there is not as yet complete agreement on the ministerial expressions of apostolicity. But in spite of convergence rather than consensus on this sensitive issue our mutual recognition of Christ prompts us to move with urgency towards the fullest possible ecclesial recognition and the goal of full communion.

To this end as first steps upon the way we recommend that:

- I (a) Anglican and Lutheran churches should officially encourage the practice of mutual eucharistic hospitality - if this is not already authorized - where pastoral need exists and when ecumenical occasions make this appropriate;
- (b) The churches of our two Communions should make provision for appropriate forms of "interim eucharistic sharing" along the lines of that authorized in the USA or recommended by the European Regional Commission as a further step towards full communion where there is a commitment to that goal.

We also recommend that:

- II (a) The ACC and the LWF should monitor the developing relationships between the two churches and encourage these relationships by communicating the information gathered to their member churches - in the first instance sending them this report;
- (b) The ACC and the LWF should establish a permanent Continuation Committee to co-ordinate and assess developing Anglican-Lutheran relationships and dialogues;
- (c) The ACC and the LWF should mutually invite consultants and observers to international bodies or consultations where they have not already done so;
- (d) The ACC and the LWF should arrange a joint consultation (with advisers from their major dialogue partners) on the relation between Apostolic Succession, the Ministry of the whole People of God, Episcopacy and the Historic Episcopate, taking the BEM treatment of this issue as its framework together with the results of appropriate bilateral dialogues;
- (e) The ACC and the LWF should encourage theological and pastoral exchanges and study at regional or church to church levels - such as the established Anglican-Scandinavian theological and pastoral conferences - in regions where this has not so far taken place with a view to (i) examining and preparing ways to full communion; (ii) exploring jointly common pastoral and evangelistic challenges and opportunities;
- (f) The ACC and the LWF should, in consultation with the WCC, cooperate more closely in political and social matters of mutual concern, especially in relation to urgent situations in countries (e.g. Namibia) where the two traditions exist in some strength.

Anglican-Lutheran Joint Working GroupParticipantsAnglican

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The Rev. Dr. Carl H. Mau, Jr.
The Rev. Dr. Günther Gassmann
The Rev. Dr. Roger Kahle
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The Rev. Dr. William Rusch
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AGREEMENT

Adopted by the Conventions of the American Lutheran Church, the Association of Evangelical Lutheran Churches, the Episcopal Church in the USA and the Lutheran Church in America

September 1982

It was voted/resolved that the above mentioned churches

1. welcome and rejoice in the substantial progress of the Lutheran-Episcopal Dialogues (LED) I and II and of the Anglican-Lutheran International Conversations, looking forward to the day when full communion is established between the Anglican and Lutheran churches;
2. recognize now the ... (name of church) as a church in which the Gospel is preached and taught;
3. encourage the development of common Christian life throughout the respective churches by such means as the following:
 - a. Mutual prayer and mutual support, including parochial/congregational and diocesan/synodical covenants or agreements.
 - b. Common study of the Holy Scriptures, the historical and theological traditions of each church and the materials of LED I and II.
 - c. Joint programs of religious education, theological discussion, mission, evangelism, and social action.
 - d. Joint use of physical facilities.
4. Affirm now on the basis of studies of LED I and LED II and of the Anglican-Lutheran International Conversations that the basic teaching of each respective church is consonant with the Gospel and is sufficiently compatible with the teaching of this church that a relationship of Interim Sharing of the Eucharist is hereby established between these churches in the USA under the following guidelines:
 - a. Extend a special welcome to members of the ... (name of church) to receive Holy Communion in it under the ... (reference to respective regulations). This welcome constitutes a mutual recognition of Eucharistic teaching sufficient for Interim Sharing of the Eucharist, although this does not intend to signify that final recognition of each other's Eucharists or ministries has yet been achieved.

- b. Recognize that bishops of dioceses of the Episcopal Church and bishops/presidents of the Lutheran districts/synods may by mutual agreement extend the regulations of church discipline to permit common, joint celebration of the Eucharist in their jurisdictions. This is appropriate in particular situations where the said authorities deem that local conditions are appropriate for the sharing of worship jointly by congregations of the respective churches. The presence of an ordained minister of each participating church at the altar in this way reflects the presence of two or more churches expressing unity in faith and baptism as well as the remaining divisions which they seek to overcome; however, this does not imply rejection or final recognition of either church's Eucharist or ministry. In such circumstances the eucharistic prayer will be one from the Lutheran Book of Worship or the Book of Common Prayer as authorized jointly by the bishop of the Episcopal diocese and the bishops/presidents of the corresponding Lutheran districts/synods.
 - c. Request that the experience of this Interim Sharing of the Eucharist be communicated at regular intervals to the other churches of the Lutheran and Anglican Communion throughout the world, as well as to the various ecumenical dialogues in which Anglicans and Lutherans are engaged, in order that consultation may be fostered, similar experiences encouraged elsewhere, and already existing relationships of full communion respected.
5. Authorize and establish now a third series of Lutheran-Episcopal Dialogues for the discussion of any other outstanding questions that must be resolved before full communion (communio in sacris/altar and pulpit fellowship) can be established between the respective churches, e.g. implications of the Gospel, historic episcopate, and ordering of ministry (bishops, priests, and deacons) in the total context of apostolicity.

Anglicans and Lutherans living side by side
in countries where both have a membership of over 10,000

	Anglicans	Lutherans
AFRICA		
Kenya	**	*
Liberia	*	*
Madagascar	*	**
Namibia	*	**
Nigeria	**	*
Rhodesia	**	*
South Africa	***	**
Tanzania	**	**
ASIA		
Hong Kong	*	*
Japan	*	*
Malaysia-Singapore	*	*
Philippines	*	*
AUSTRALASIA		
Australia	***	**
New Guinea	*	**
EUROPE		
Great Britain	***	*
LATIN AMERICA		
Argentina	*	*
Brazil	*	**
Guyana	**	*
NORTH AMERICA		
Canada	***	**
USA	***	***

* = over 10,000
 ** = over 100,000
 *** = over 1,100,000

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DIALOGUE BETWEEN THE BAPTIST WORLD ALLIANCE AND
THE LUTHERAN WORLD FEDERATION

- (1) The following plans for the international Baptist-Lutheran dialogue were agreed upon at a meeting on March 16, 1983, in Geneva, between Charles F. Wills (BWA), Thorwald Lorenzen (BWA) and Günther Gassmann (LWF):

1. Composition of the Dialogue Commission

- (2) There should be five members from each side. The LWF would add two staff members (General Secretary and Secretary for Interconfessional Dialogue). The BWA would add one staff member and one adviser from the country where the respective meeting takes place.
- (3) The members of the Commission should represent areas where Lutherans and Baptists live side by side.
- (4) Theological/historical expertise as well as church leadership should be represented in the Commission.

2. Number of Meetings

- (5) There should be four meetings of the Commission of four working days each.
- (6) The place of each meeting should be decided by the Commission together with the sponsoring bodies. Because of financial limitations the meetings should take place in Europe. The meetings should include contacts with local Baptist and Lutheran communities.
- (7) The first meeting could be foreseen for October 1 - 6 or 15 - 20, 1984. It will be arranged by the Lutheran side.

3. Financial Arrangements

- (8) BWA and LWF cover the expenses of their delegations. The meetings themselves are hosted (room and board) by the BWA and the LWF in turn.

4. Topics for Discussion

- (9) - Review of present relationships between Baptist and Lutheran churches;
 - Review of the results of national Baptist-Lutheran dialogues and of the relevant sections of the Faith and Order statement on "Baptism, Eucharist and Ministry";
 - Review of the Baptist-Lutheran conflict during the Reformation and after;
 - Basis and criteria of theological statements;
 - Baptism and Faith/Faith and Baptism;
 - Justification and Sanctification;
 - Ecclesiology, including Ministry;
 - Our common task in the world today;
 - Recommendations in view of the relationship between our churches.

5. Aim of the Dialogue

- (10) The aim of the dialogue is to clarify differences, convergences and agreements in thought and practice between our churches. Its findings should outline our present view of former condemnations, suggest ways of overcoming present difficulties and recommend ways to improve mutual knowledge, respect and cooperation between our churches.

6. Accountability

- (11) Since the Commission will be appointed by the BWA and the LWF it will be accountable to the appropriate bodies of these organisations. Progress reports and a final report will be submitted to the BWA and LWF for appropriate action.

7. Time-Table of Next Steps

- (12) These proposals will be presented to the General Council of the BWA in July 1983. If approved, the two Secretaries of the future Commission can go ahead with preparations of the first meeting.
- (13) The LWF Executive Committee has already approved the dialogue and has so far appointed three members of the Commission. Two further members - one from the USA, one preferably from Africa - have to be appointed during the next months.
- (14) The above proposals should be presented to the LWF Executive Committee for information.

PROPOSAL FOR A NEW LUTHERAN-REFORMED JOINT COMMITTEE

(The following paragraphs have been prepared and agreed through a process of joint consultation between representatives of the LWF and the WARC.)

- (1) From 1970 to 1975 the Lutheran-Reformed Joint Committee, officially mandated by both the LWF and the WARC met annually and submitted an agreed report to the Executive Committees of both world bodies.
- (2) In 1978 to 1979 a specific ad hoc Lutheran-Reformed Working Group was convened by both the LWF and the WARC to consider the future of the Lutheran-Reformed Joint Committee. The report of this Committee was presented in 1979 to the LWF and the WARC Executive Committees which adopted its recommendation (see Appendix I).
- (3) In 1981 the WARC Executive Committee received a report from its Lutheran-Reformed ad hoc Committee (see Appendix II). Because of the nature of that report the WARC Executive Committee referred the whole matter to the General Council of the Alliance, which met in Ottawa, August 17-27, 1982.
- (4) The action of the General Council of the Alliance on the report of the Committee on Theology was the following:
- (5) "RECOMMENDATION 7: That the General Council request the Department of Theology to make an official approach to the Lutheran World Federation with a view to reactivating the Lutheran-Reformed Joint Committee, through the action of the respective executive committees, after consultation on terms of reference;

and that the new Lutheran-Reformed Joint Committee review the proposal contained in the 1981 ad hoc report of the Alliance and advise on their implementation."
- (6) Immediately prior to the General Council of the Alliance in August 1982, the LWF Executive Committee, meeting in Vancouver, had also taken cognizance of the 1981 WARC report and stated its position in the following terms:
- (7) "Upon the recommendation of the Standing Committee, the Executive Committee

- (8) VOTED: to note with appreciation that an ad hoc Committee of the WARC Executive Committee has proposed steps to implement in various ways the intentions of the Leuenberg Agreement on an international level.
- (9) The recommendations contained in the report of the ad hoc Committee (several points under paragraph 7) raise important questions which need further discussion for which the LWF stands ready."
- (10) In the light of these developments, consultations by representatives of the LWF and the WARC led to the following agreed recommendations, to be submitted to the Executive Committee of the WARC (27 February to 4 March 1983) and to the Executive Committee of the LWF (11 to 21 January 1984) for consideration and action:
- (11) WHEREAS the theological relevance of the contemporary ecumenical scene calls for a continuing and growing awareness of the common witness of Lutheran and Reformed churches to the insights of the Reformation, and
- (12) WHEREAS there are certain theological issues which require further careful examination by the Lutheran and the Reformed Communions together,
 - basic ecumenical commitments and policies of both Communions,
 - implications of the European Leuenberg Agreement,
 - specific needs of member churches in Asia, Africa, Latin America,
 - Report of the ad hoc Lutheran-Reformed Working Group of 1979 (Appendix I),
 - Report of the ad hoc Group of the WARC Executive Committee 1981 (Appendix II),
- (13) THEREFORE we recommend that the Executive Committees of both the LWF and the WARC authorize the re-constitution of a Lutheran-Reformed Joint Committee.
- (14) Composition: 6 Lutheran and 6 Reformed members (plus 2 Lutheran and 2 Reformed staff members) to be appointed by the usual procedures of the LWF and the WARC respectively.
- (15) Time-Span: The Lutheran-Reformed Joint Committee to meet annually for 3 to 4 full working days over a four-year period. The first meeting should be planned for the later part of 1984.

- (16) Mandate: The agenda to deal inter alia with issues raised by the ad hoc Working Group 1979 and the WARC Executive Committee ad hoc Group 1981.
- (17) - Clarification of common Reformation insights and emphases as a contribution to the wider ecumenical discussion and endeavour;
- (18) - Work on theological convictions like the doctrine of justification, law and gospel, the two ways of God's rule, the Lordship of Christ, and their relation to the socio-political responsibility of churches and Christians; the understanding of status confessionis;
- (19) - Comparison of results of LWF and WARC bilateral conversations with the same partners and exchange on LWF and WARC ecumenical positions and policies; implications of the Leuenberg Agreement;
- (20) - Exchange on the role of the two world bodies in and for the life of their member churches in Asia, Africa, Latin America and the Pacific;
- (21) - Joint evaluation of Lutheran and Reformed responses to the WCC statement on Baptism, Eucharist and Ministry.
- (22) Reporting: The Lutheran-Reformed Joint Committee will report annually to the Executive Committees of both the LWF and the WARC.

APPENDIX I

Report of the ad hoc Lutheran-Reformed Working Group (1979)

- (1) We believe that the concerns of both the WARC and the LWF which lie behind the original formation of the Lutheran-Reformed Committee are still present and of vital importance to us.
- (2) After thorough discussion, we are convinced that in the present circumstances a change of structure is necessary. This is so because of the increasing multilateral and structural involvements of both world communities.
- (3) Therefore instead of the present Lutheran Reformed Joint Committee we recommend to our respective Executive Committees that:
- (4) Three members of each Executive Committee be designated to take responsibility for evaluating, reporting and initiating recommendations on the ongoing working relationships between Lutheran and Reformed communities.
- (5) These designated Executive Committee members would be available as needed for active involvement in ad hoc task-force work for furthering Lutheran Reformed relations at global or regional levels, which at times may take the form of pastoral care.
- (6) We recognize among the several issues which are still relevant the following:
 - a. The relationship between the central affirmation of the Christ event as justification and the social commission of the church (Lutheran-Reformed Joint Committee Minutes 1971, pages 4-5).
 - b. The practical implementation of theological consensus at every level of church life.
 - c. The role of the two world bodies in the life of the churches of Asia, Africa, Latin America and the Pacific, and also the minority churches throughout the world.
 - d. The ongoing evaluation of the confessional approach in the search for unity. In this context we welcome the development of dialogue between the "World Confessional Families and the WCC in the One Ecumenical Movement". We also note the specificity of the Lutheran-Reformed concern that stems from a common understanding of the Reformation.

Report of the WARC Lutheran-Reformed ad hoc Committee
(1981)

In accordance with the remit to evaluate, report and initiate recommendations on the ongoing working relationship between Lutheran and Reformed communities we hereby submit to the Executive Committee, Wuppertal, in August 1981, the following considerations and recommendations:

1. The relationship between Lutheran and Reformed Churches has found one of its expressions in the Leuenberg Agreement which can therefore be considered as a model for further development.
2. The meaning of the Leuenberg Agreement and its character as a model is shown in the following statements:
 - 2.1. Among Lutheran and Reformed Churches there is a far-reaching common understanding of the Gospel. The differences in doctrine mentioned in the traditional confessions do not affect the present state of church life.
 - 2.2. The Leuenberg Agreement leaves intact the binding force of the confessions within the participating churches. It is not to be regarded as a new confession of faith. Accepting the Leuenberg Agreement does not prevent the churches declaring also their commitment to their own confessions or to their church structure.
 - 2.3. In assenting to this Agreement the churches declare that their fellowship includes pulpit and table fellowship, mutual recognition of ordination and the freedom to provide for intercelebration.
 - 2.4. The common understanding of the Gospel on which the church fellowship is based has to be deepened, tested and continually made relevant in the light of the witness of Holy Scripture.
3. From this, result the following ecumenical aspects for Lutheran and Reformed Churches:
 - 3.1. Neither of the two communities is required to give up its own identity and at the same time each of them participates in the common witness of the Reformation and the development of its relevance.

- 3.2. In working on the joint heritage of the Reformation and on its various expressions in theological dialogue both confessional communities will be able to recognize misunderstandings, false starting points and their unfortunate consequences and reach proper conclusions.
- 3.3. Finding a way of dialogue and fellowship the Lutheran and Reformed Churches will be in a position to contribute jointly to the unity of the one church in Jesus Christ without forcing unification or remaining in an attitude of indifferent tolerance.
4. Although the Leuenberg Agreement has developed from European churches nevertheless Lutheran and Reformed Churches all over the world are concerned about it. Unfortunately not all these European churches in question have been able to agree and to accept the Leuenberg Agreement. One church from overseas (Evangelische Kirche am Rio-De-La-Plata) has entered into the fellowship of these churches. Even if some churches have not been able until now to accept the Leuenberg Agreement and its consequent church fellowship they should be stimulated to come to serious theological exchange in accordance with the Leuenberg Agreement. With this in mind the Caribbean and North American Area of the World Alliance of Reformed Churches decided in February 1981 to undertake anew a Lutheran-Reformed dialogue. This conversation will not be for the purpose of planning mergers or altering the position of participants in ecumenical conciliar movements, but rather will have the goal of discovering further theological steps the churches may take together to build on what they have discovered.
5. We recommend both Lutheran and Reformed Communions to call upon their member churches to give witness to the essential unity in the Reformation heritage, based upon the conceptions of the Leuenberg Agreement and seen under its perspective, and also to undertake the joint action this implies. Doing this they will be challenged to recognize afresh their own position and task in the whole oikoumene.
6. The Leuenberg Agreement has formulated a way of understanding what confession means and this affects the way the two confessional communities understand themselves: "Because these confessions of faith bear witness to the Gospel as the living Word of God in Jesus Christ, far from barring the way to continued responsible testimony to this Word, they open up this way with a summons to follow it in the freedom of faith" (Leuenberg Agreement).

The traditional confessions of the Reformation are hereby recognized as valid and as guides and at the same time the Leuenberg Agreement points to something beyond them. The Leuenberg Agreement indicates that the commitment to one's own confession cannot consist in being bound by formulae or in holding on to positions once taken, but these expressions of faith include also progression and development of the heritage. In this way the churches can avoid confessional narrowness and they can be freed to actualise the basic issues of the Reformation in the light of up-to-date problems and challenges.

7. In developing Lutheran-Reformed relations we should be directed above all to express the existing communion in faith. Therefore the ad hoc committee recommends:
 - 7.1. That the bilateral conversations with other confessional communities should be carried on through both the LWF and the WARC together.
 - 7.2. That subjects of priority for Lutheran-Reformed talks are:
 - 7.2.1. With regard to the responsibility of the member churches
 - Evaluation of the theological development since the age of the Reformation and correction of later misunderstandings of its origin.
 - The doctrine of justification and the socio-political responsibility of churches and Christians.
 - Common worship, intercommunion and intercelebration.
 - Understanding and purpose of doctrinal dialogues with other confessions.
 - Possibilities of common testimony and common service of the churches.
 - 7.2.2. With regard to a common contribution to ecumenical issues and by way of assistance to member churches, a common response to
 - One Baptism, one Eucharist and a mutually recognized Ministry (Faith and Order Study, Accra).
 - The witness of Jesus Christ as a basic condition of church order and church work.
 - 7.3. These subjects should first be worked out at a basic level by the LWF and the WARC and then sent to the member churches for further discussion and deliberation in the hope of finding appropriate conclusions, so that the member churches may participate in their common ecumenical responsibility.

- 7.4. Both Lutheran and Reformed communities are requested to deliberate on these recommendations on the occasion of the next General Councils (Ottawa 1982, Budapest 1984). Joint working groups are to be set up to carry out the preparations called for by the above subjects.

GROWTH IN ECUMENICAL COMMITMENT
- Experiences and Perspectives -

Report of the Consultation on the Ecumenical Orientation
and Work of the LWF

Geneva, December 19 - 22, 1983

I. Introduction

- (1) Interconfessional dialogues, ecumenical research, reflections on the ecumenical commitment of the Lutheran churches and contacts of the Lutheran World Federation (LWF) with the World Council of Churches (WCC) and Christian World Communion (CWCs) have increasingly become a broad and important area in the work of the LWF. Therefore, a significant part of the agenda and work of the forthcoming Assembly at Budapest will deal with the future ecumenical involvement of the LWF.
- (2) In order to assist these considerations at the Assembly the Officers of the LWF convened in December 1983 in Geneva a special consultation with ecumenical experts and LWF staff members responsible for interconfessional dialogue and ecumenical research and relations. The participants in the consultation have put together the following report, which does not present an overall consideration on all aspects of Lutheran ecumenical involvement. Rather, it seeks to evaluate some recent developments and to present suggestions, recommendations and draft statements on some selected issues.
- (3) Those parts of the report which should be included in the descriptions of the issues for the working groups at the Assembly or brought to the attention of the Assembly in some other way, are underlined.
- (4) We hope that this report will be of help to the Lutheran communion and its expression and instrument, the Lutheran World Federation.

II. Lutheran Ecumenical Commitment

(a) The Basis of this Commitment

- (5) The aim of the Lutheran Reformation was to ensure that the biblical message of Christ as the only mediator of salvation should continue to be the vital centre of Christian preaching and Christian life. The Lutheran Reformation considered itself in this sense "ecumenical", i.e. as a renewal movement within the one holy catholic and apostolic Church.

- (6) In the circumstances then prevailing, it proved impossible to achieve this ecumenical aim of the 16th century Reformation. Even after Lutheran churches had come into being, however, this ecumenical intention - if often forgotten - continued to be an essential element in Lutheran self-understanding. The Augsburg Confession of the common Christian faith (Confessio Augustana, 1530) whose purpose was to achieve the unity of the church is still authoritative in the Lutheran churches even today and is thus a clear affirmation of the present ecumenical responsibility of the Lutheran churches and of the Lutheran World Federation.
- (7) As an embodiment and instrument of the fellowship of the Lutheran churches, the LWF has defined itself and its tasks accordingly from the very beginning. In recent decades it has fulfilled its ecumenical obligations with increasing diligence. This is also evident when we survey the period since the last Assembly.

(b) Implementation of this Commitment since 1977

- (8) As is evident from "The Seven-Year Report", much progress has been made in carrying out the Dar-es-Salaam resolutions on ecumenism through the work of the LWF and its related Institute for Ecumenical Research in Strasbourg. The concept of "unity in reconciled diversity" as a model of unity is now widely accepted as an ecumenical contribution; relations between the Christian World Communions (including the LWF) and the WCC have been clarified and intensified; advances have been made in reaching a joint understanding with Roman Catholics regarding the ecumenical importance of the Augsburg Confession (CA) (though these advances did not include official recognition of the CA by the Roman Catholic Church); and new bilateral dialogues (especially with the Orthodox, but also with the Reformed, Methodists and Baptists) have been started or are planned. In addition other bilaterals, especially with Roman Catholics and Anglicans, have successfully continued.
- (9) Lutherans have been deeply involved in the multilateral discussions which resulted in the Faith and Order Lima document on Baptism, Eucharist and Ministry (BEM). Cooperation with other Christians continues to increase in all areas of LWF activity. Lastly, efforts have been made to improve the co-ordination and reception of dialogue results - though inevitably much remains to be done. In summary, the ecumenical involvement of the LWF has greatly increased in the last seven years. There is here no reason for discouragement, but rather cause for great thankfulness, hope and joy.
- (10) These developments raise major questions for the Budapest Assembly. In order for progress to continue, the LWF needs (1) to define itself more fully and explicitly as an expression and instrument of the Lutheran communion in the service

of Christian unity; (2) to develop a clearer understanding of the ecumenical means and goal to which Lutherans are committed; (3) to renew and increase support of bilateral relations; and (4) to help encourage and coordinate the multilateral process, especially of responding to BEM.

III. Lutheran Communion and Lutheran World Federation

(a) The Nature of the Lutheran Communion

- (11) During recent years the LWF and its member churches were involved in a phase of reflection on the nature and the task of the LWF. This new round of concern with the self-understanding of the Federation was, in part, the consequence of certain ecumenical developments. The LWF, through its bilateral conversations, has become an active ecumenical partner in the name of its member churches. What, then, is the nature of this Federation representing and being the instrument of its member churches? In which way can the LWF, being an ecumenical agent of its member churches, relate to other Christian World Communions? And how can the LWF encourage and support the ecumenical involvement of its member churches?
- (12) These were some of the questions which led to this discussion on the nature and task of the LWF, in which a considerable number of member churches, National Committees and the LWF Executive Committee actively participated. On the basis of emerging common convictions in this discussion, we propose the following statement for consideration and possible adoption at the Budapest Assembly:
- (13) We affirm together that the Lutheran churches of the world are bound together in a Lutheran communion, that is, in a relationship of full ecclesial communion: a communion based on the unity of the apostolic faith in the proclamation of the gospel and celebration of the sacraments (CA VII) as given in Holy Scripture and witnessed by the Lutheran confessions; a communion which finds its visible expression in pulpit and altar fellowship, common witness, mission and service, openness to ecumenical cooperation, dialogue and fellowship, exchange and consultation among the members of this communion and a mutual commitment to each other in joy, suffering and struggle; a communion which understands itself to be a part of the one, holy, catholic and apostolic Church. It is, therefore, called to work for the visible manifestation of the unity of the church which is given in Jesus Christ.
- (14) This Lutheran communion exists as a conciliar fellowship which finds structural expression and implementation in the LWF.

(b) The Lutheran World Federation in the Service of this Fellowship

- (15) Experience has taught us that no church can stand on its own. An indispensable aspect of this Lutheran fellowship is the conciliar process of shared learning, counselling and mutual responsibility in life under the gospel, among the Lutheran churches. To promote this process, therefore, is one of the important tasks of the LWF. We therefore urge the member churches to increase their cooperation and consultation at all possible levels - regional, continental, and in the framework of the LWF as a whole - and to see this as part of this conciliar process.
- (16) Another task of the LWF as an embodiment and instrument of the Lutheran fellowship is to assemble and clarify the Lutheran contribution to common ecumenical questions and projects. This does not mean that LWF member churches, which are also members of the World Council of Churches, in their own right cease to fulfil their own mandate but remit it to the LWF. It means, on the contrary, that the Federation must promote the domestic Lutheran conciliar process in which LWF member churches, which are not WCC members, are also engaged, and in which, indeed, even the views of Lutheran communities which still remain outside the LWF itself can receive a hearing. It is only in this way that, on the one hand, progress can be made in the process of self-clarification among the Lutheran churches themselves, and, on the other hand, the Lutheran ecumenical commitment can make its distinctive contribution within the agencies for the cooperation between all the churches, in the study of new questions, in criticism and in willingness to learn.

(c) Membership of the Lutheran World Federation

- (17) The LWF, therefore, is an embodiment and instrument of the already existing Lutheran communion. This makes it all the more grievous and painful that not all Lutheran churches are members of the LWF, whatever the reasons for this may be. It is therefore a constant task of the LWF to strive for the unity of all Lutheran communities and by every possible means to seek to overcome existing differences, which are not to be minimized. The Budapest Assembly should renew the invitation to those Lutheran churches which have not yet joined the LWF to seek membership and to cooperate in its programmes.
- (18) Membership of the Lutheran community, however, is also open to those churches which did not derive their characteristics - or derived them only in part - from the Lutheran Reformation and which affirm their official doctrinal basis in forms differing from those of the traditional Lutheran confessional writings. The condition here is substantial agreement in the evangelical doctrine and in the administration of the sacraments, and therefore in confession. The membership of the LWF already includes those churches in Asia (the Batak churches) and in Africa (the Moravian Church in South

Africa). By joining the LWF and endorsing its constitution, they have acknowledged the Augsburg Confession and Luther's Small Catechism as authentic attestations of the gospel. Other churches of which this is true and who are prepared for full commitment in the LWF are also invited to become members of the LWF or, at least, to cooperate with it in other ways. In the last analysis, only the common Christian, i.e. Catholic faith, can be the criterion for testing whether a substantial accord with the Reformation confession of faith exists. Here again, the confessional and the ecumenical commitment are demonstrably indivisible.

IV. Bilateral and Multilateral Dialogues

- (19) Bilateral dialogues between churches previously divided and the multilateral dialogue within the framework of the ecumenical movement are symptomatic of a transformed mutual relationship between the churches. Dialogue in turn has also changed interchurch attitudes. This is not only true in respect of findings already achieved or to be expected in the future. The dialogue itself has ecclesial significance because here the churches encounter one another as partners under God, in obedience to their common Lord Jesus Christ and in reliance on the power of the Holy Spirit.

(a) The Bilateral Dialogues of the LWF: Evaluation

- (20) The LWF has conducted bilateral dialogues with other Christian World Communions on behalf of its member churches since 1967.
- (21) The Dar-es-Salaam Assembly had stated: "These dialogues have, so far, resulted in remarkable convergences and agreements" (In Christ - A New Community, p. 202, para. 167). It requested the Executive Committee "to give high priority to the continuation and extension of bilateral dialogues with other Christian traditions, with necessary adjustments in methods employed and issues discussed" (ibid. para. 169).
- (22) In the years following the Dar-es-Salaam Assembly, the bilateral dialogues were continued along these lines. Dialogues were initiated with new partners and at the same time the dialogues with the previous partners were continued in commissions freshly appointed with enlarged criteria, with to some extent changed methods and, in part, new themes.
- (23) In this process it was confirmed afresh:
- that these bilateral dialogues have led to further important convergences and agreements, and reinforced and deepened earlier convergences and agreements, as is clear, for example, from the Second Forum on Bilateral Conversations (1979);

- that these bilateral dialogues compose a comprehensive network of discussions which has helped considerably to avoid any isolation of individual dialogues and the tensions or conflicts between them which could result from such isolation; the work of the Forum on Bilateral Conversations (1978, 1979, 1980) gave valuable help here;
- that the method of bilateral dialogue, therefore, continues to provide an appropriate and indispensable method of theological agreement and ecumenical convergence among the churches;

(24) But it also became clear:

- that the process of bilateral dialogue is and must increasingly be accompanied by the effort to achieve reception of its results at all levels in our churches and to translate the convergences and agreements arrived at into signs and forms of living church communion;
- that this process also still creates considerable difficulties at the congregational level especially because there the awareness of the problem takes a partly different form from that found at the level of theological dialogue. Nor has an appropriate "translation" of the dialogue yet been achieved in any adequate form (cf. the study of "local ecumenism" by the Strasbourg Institute, 1983);
- that the individual Lutheran churches can find themselves at any given time at different stages and that it is essential to reflect on and study these differences.

(b) Bilateral Dialogues on National, Regional and International Level

- (25) The number of bilateral dialogues on the national, regional and world levels have increased considerably during recent years. While Christian World Communions like the LWF are able to conduct only a limited number of international dialogues at the same time, the number of national and regional dialogues is not limited in the same way. Accordingly their number is today much greater than that of the international ones.
- (26) We welcome this development because national and regional dialogues are "closer" to the churches and are a presupposition for the churches involved to take decisions concerning closer relations with each other. The international dialogues are, however, also necessary in order to assist national and regional dialogues in moving into the same directions and to be of help to those areas where no dialogues are conducted.

- (27) We, therefore, recommend that the LWF encourage the initiation and continuation of bilateral dialogues on national and regional levels and provide assistance in relating these dialogues to each other and to the international ones.
- (28) Some of the national and regional dialogues have advanced faster than others and in some instances have led to decisions of the churches involved (Leuenberg Agreement, Interim Sharing of the Eucharist between Lutherans and Anglicans in the USA). As a consequence, Lutheran churches in some parts of the world have closer relations with particular churches than in others. Because of the ecumenical character of Lutheran confessional commitment, there is in principle no reason for these developments to imperil inner-Lutheran unity. In spite of possible problems these developments are to be welcomed because we are convinced that ecumenical breakthroughs in individual countries or regions are significant consequences of bilateral conversations. Conversations are expected to lead to such consequences which, in turn, should encourage and help churches in other areas to arrive at similar decisions so that relationships are also advanced in a world-wide perspective.

(c) Main Partners in Dialogue

- (29) The bilateral dialogues of the LWF and its member churches have led to results which in some cases have gone beyond our expectations. Among these dialogues there is a certain order of importance which has not been set up by the LWF but by historical conditions and also by the impact individual dialogues have. In what follows, we have described and commented upon the dialogues with Roman Catholics and the Orthodox in greater detail, because these are conducted in a more complex historical and theological context than the other dialogues.
- (30) We would also like to emphasize that in addition to the dialogues with other Christian World Communions study of and dialogue with so-called transconfessional movements (especially with the charismatic and conservative evangelical movement) should remain a major concern of the LWF and of the Strasbourg Institute, which has up to now served the LWF through studies in this area.
- (31) Dialogue with Reformed: Because of the common roots in the Reformation, Lutherans and Reformed regard each other as closely related. The Leuenberg Agreement and the continuing doctrinal conversations of the churches associated with this Agreement as well as the close contacts between the LWF and the World Alliance of Reformed Churches (WARC) are a clear indication of this existing fellowship between these Reformation churches.

- (32) Yet this fellowship is not experienced in the same way in all parts of the world. In addition, theological justifications for socio-ethical decisions and also first reactions to BEM indicate that there are still important differences between the two traditions. We, therefore, believe that the forthcoming dialogue between the LWF and the WARC - the first Lutheran-Reformed theological dialogue on the world level - is of particular importance.
- (33) Dialogue with Anglicans: During the period since Dar-es-Salaam bilateral dialogues with another tradition with roots in the Reformation, the Anglicans, have been conducted on national and regional levels, especially in the USA and in Europe. These have contributed significantly to the way towards full communion between our two churches (for example in the decision on Interim Sharing of the Eucharist between the LWF member churches in the USA and the Episcopal Church). It seems that in these dialogues and in many other encounters between Anglicans and Lutherans we are rediscovering basic agreements and convergences in the expressions of faith and Christian life between our two traditions. This remarkable and fairly recent development was also affirmed and welcomed by the Anglican-Lutheran Joint Working Group in 1983.
- (34) The Budapest Assembly should, therefore, encourage Lutheran churches to continue in their involvement and support of this important and hopeful development towards full communion with our Anglican sister church. The LWF should implement and assist in implementing the recommendations of the Joint Working Group.
- (35) Dialogue with Methodists: Among the three dialogues which were conducted by the LWF in the period since Dar-es-Salaam - with the Roman Catholic Church, the Orthodox churches and the World Methodist Council - the dialogue with the Methodists was the least complicated one. There has never been an awareness and experience of a deep difference between Lutherans and Methodists. But there also has been on the whole no lively encounter and exchange between the two churches. The experience that both represent two different types of Christian piety and its ecclesial expressions has kept them apart.
- (36) It was, therefore, an important and necessary step when the LWF and the World Methodist Council began a dialogue on the world-level which will be concluded in 1984. It is the intention of this dialogue to bring to the attention of Lutherans and Methodists the many theological convictions they have in common and to explain to them the deeper reasons for the different understandings and expressions of Christian life in its personal and corporate form. We are grateful for this dialogue because it can prepare better mutual understanding and growing fellowship between Lutherans and Methodists.

- (37) Orthodox-Lutheran Dialogue: The dialogue with the Orthodox churches at world level was begun in 1981 after several years of preparation. The third meeting is planned for August 1984. The older regional dialogues, in Europe in particular, were continued for the last seven years and produced significant results. One feature of the world dialogue between the churches, in contrast to the regional discussions, is the need to get to know the new partners and to overcome the many communication problems. Theologically important, but also burdensome, is the fact that it is not only questions of the Reformation, on the one hand, and of Orthodoxy on the other, that are on the agenda here but also the old controversial questions between East and West since the early medieval period. This additional task shows clearly the close connection between the Orthodox-Lutheran and other bilateral dialogues, on the one hand, and the multi-lateral dialogue on the other. The Reformation faith has to be explained against the background of western history but also in the context of the whole church and its traditions. These difficulties serve at the same time to underline the special opportunities as well. Along the lines of the overall theme proposed by the Orthodox representatives - "Participation in the Mystery of the Church" - the objective could only be defined in a comprehensive way by both partners as "full fellowship by full mutual recognition". The interim objectives in the foreground to begin with are:
- (38) - to enable mutual understanding by clarifying misunderstandings and misrepresentations between our communions and to discover our agreements within and under our different ways of thinking, terminologies and modes of expression;
 - (39) - to foster mutual trust, respect, exchange and theological understanding with the aim of opening the way for a sharing of our specific insights, experiences and styles of spiritual life for the enrichment of both our traditions and as a preparation for the way towards closer ecclesial fellowship.
 - (40) We therefore recommend that high priority should be given to the continuation of this dialogue. At the same time, the LWF is urged to do everything necessary to promote a better mutual knowledge between our two communities.
 - (41) Catholic-Lutheran Dialogue: In two respects, the study of the Augsburg Confession, also recommended by the Dar-es-Salaam Assembly (Statement on the "Recognition of the Confessio Augustana by the Roman Catholic Church"), in the setting of the Jubilee Year celebrations, offered a special opportunity for the Catholic-Lutheran dialogue conducted since 1967:

- (42) Firstly, reflection on the Confessio Augustana as a comprehensive statement of Lutheran Christian convictions made it possible to furnish an account of the results of the dialogue so far (Gospel, Church, Eucharist, Ministry). This account made it clear that between Catholics and Lutherans today there is a "basic consensus" in faith, i.e. "a common mind on basic doctrinal truths which points to Jesus Christ, the living centre of our faith" (for the concept and content of this "basic consensus", cf. "All Under One Christ", para. 17-18, and 13-16).
- (43) At the same time, the results of the dialogue were thereby related directly to the Confessio Augustana as the binding confession of faith of the Lutheran churches. This lent an enhanced ecclesiastical authority to the results of the dialogue. This is reflected in the fact that it proved possible both from the official Catholic and the Lutheran side to affirm and strengthen the "full accord on fundamental and central truths" (e.g. Pope John Paul II's message to the Council of the Evangelical Church in Germany, Nov. 17, 1980; Statement of the LWF Executive Committee, August 1981). This was an auspicious beginning to the process of receiving the dialogue findings in the church.
- (44) This basic consensus, developed theologically and endorsed officially by the church, puts the Catholic-Lutheran dialogue on a new foundation and constitutes a new and promising starting point from which to advance further and to deal with the problems still unresolved. In addition, it is qualified for giving a new dimension to the relationship between the Roman Catholic Church and the Lutheran churches.
- (45) In the statement of the Roman Catholic-Lutheran Joint Commission, it is stated: "Our newly discovered agreement in central Christian truths gives good ground for the hope that in the light of this basic consensus answers will also be forthcoming to the still unsettled questions and problems, answers which will achieve the degree of unanimity required if our churches are to make a decisive advance from their present state of division to that of sister churches" (All Under One Christ, para. 25).
- (46) This is endorsed and carried still further by the 1981 Statement of the LWF Executive Committee: "In this sense we appeal to the member churches of the Lutheran World Federation and invite the authorities of the Roman Catholic Church to consider which practical steps and decisions towards deepening the lived communion between our churches are justified and urgent in view of the basic consensus in faith we noted and affirmed in common."

We therefore recommend:

- (47) 1. that, in the light of the historical importance and previous course of the Roman Catholic-Lutheran dialogue, the Assembly should continue to give this dialogue high priority;
- (48) 2. that the Assembly should instruct the Executive Committee to take steps to arrange that the important questions of the practical consequences of the achieved agreement in faith should be discussed jointly by representatives of the LWF and the Roman Catholic Church, including the question of "eucharistic hospitality";
- (49) 3. that the Assembly should urge the member churches of the LWF to intensify the reception process which has already begun in the church and has also led to important results on the Catholic side. This process should be reinforced by the inclusion in it of the appropriate authorities (synods, etc.), in accord with the regional episcopal conferences of the Roman Catholic Church and in consultation with the LWF.

(d) Baptism, Eucharist and Ministry and Bilaterals

- (50) The formulation and adoption by the Commission on Faith and Order of the convergence texts on BEM, after a long process of dialogue, is a major ecumenical achievement in which we rejoice. Lutheran churches and their representatives have been fully involved in this process. There are clear indications that these churches will also participate actively in the reception process of this significant result of multi-lateral dialogue.
- (51) We are grateful that both the particular purpose as well as the complementarity of bilateral conversations of Christian World Communions and multilateral conversations within the context of the WCC have been clarified and affirmed in recent years. BEM is seeking to provide a framework and basis in order that all churches involved may move towards closer fellowship and that their bilateral endeavours are given a common orientation. The bilateral conversations and statements are more specific in character and aim at decisions of the participating churches which should enable them to move towards full communion with each other. This interrelation of both forms of dialogue is proved by the fact that statements from Lutheran bilateral conversations refer to and quote from the Accra (1974) and Lima texts. In the preface to the Lima texts, on the other side, the indebtedness of BEM to the specific findings of bilateral conversations is acknowledged. It is also apparent that the theological arguments which the multilateral and bilateral statements employ in order to overcome past and still existing differences in the areas of baptism and especially eucharist and ministry are in many ways very close to each other. As a consequence, this close interrelatedness of both forms of ecumenical dialogue should also be preserved when it comes to the reception of their results in the churches.

- (52) We, therefore, recommend that the member churches of the LWF in their study of and reaction to BEM include the results of LWF bilateral conversations in their considerations and pay special attention to such aspects in these results which may mutually enrich and improve each other. Member churches should inform the LWF of the outcome of such comprehensive reception processes.

V. Models of Unity

(a) Emerging Clarifications of this Issue

- (53) The dynamics and progress of bilateral and multilateral dialogues have naturally led to the question of the goal of these endeavours and their results. In the WCC as well as among Christian World Communions reflections on concepts of unity, therefore, have been carried on already for some time.
- (54) It was a result of this reflection that in a statement of the Dar-es-Salaam Assembly the concept of "unity in reconciled diversity" was described as a concept which could guide Lutheran ecumenical endeavours. Since that time this concept has been further clarified and has found increasing acceptance in many churches. During this period it has also been possible to remove the impression that the concepts of "unity in reconciled diversity" and of "conciliar fellowship of local churches which are themselves truly united" (WCC, Nairobi 1975) were alternative or even competitive concepts of unity. Both have much in common and are complementary. (For a detailed description of this development see LWF Report 15.)
- (55) On the basis of this clarification we suggest the following re-statement of the concept of "unity in reconciled diversity" emphasizing once again that we do not presume to describe the final goal of Christian unity but an expression of that full communion which God may grant us.

(b) Statement on Unity

- (56) The given unity of the church, which is the unity of the body of Christ and reflects the unity of Father, Son and Holy Spirit, becomes visible as a communion in the common and at the same time multiform confession of one and the same apostolic faith; it is a communion in holy baptism, a communion in the eucharistic meal, a communion in which the ministries exercised are recognized by all as expressions of the ministry instituted by Christ in his church; it is a committed fellowship which is able to make common decisions and to act in common.
- (57) The pluriformity present in this emerging communion is based on and expressed in the diversity of places, where the one church of Christ is realizing itself, and in the plurality of church traditions, in which the apostolic faith has been

maintained, transmitted and lived throughout the centuries. In the process of recognizing these diversities as expressions of the one apostolic faith and the one Catholic church, church traditions will be changed, barriers will be transcended, antagonisms reconciled and mutual condemnations lifted: The diversities are transformed into a legitimate and indispensable multiformity within the one body of Christ.

- (58) This communion lives its unity in reconciled diversity in common worship and in intercession for one another and for all people. It is active in common witness and in advocacy for the weak, poor and oppressed. It is in need of constant renewal and is at the same time a foretaste of that communion, which the Lord will, at the end of time, bring about in his kingdom.

VI. Signs and Forms of Growing Fellowship

(a) Forms in which Growing Fellowship is Expressed: Examples

- (59) The consequences of the altered relationship between the churches cannot be postponed until the ultimate goal of all the dialogues has been reached and the unity of the church visibly manifested in the world. These consequences can be regarded as "steps on the way to community" (cf. Ways to Community, Report of the Roman Catholic-Lutheran Joint Commission, 1982) or as signs of an already existing and growing unity. They should be clear evidence to ourselves and to the Christian - and indeed, even to the non-Christian - public that a fellowship and responsibility exists even beyond the bounds of our own community, that a change really has come about among Christians. Only a few such consequences can be mentioned here by way of example.
- (60) One of the consequences of a dialogue is that important changes in one's own praxis which affect the dialogue significantly are notified to the partner church. This applies, for example, to any change in ordination practice resulting from acceptance of the ordination of women, and to any reordering of the episcopal office.
- (61) In some interim findings of bilateral dialogues, the dialogue partner is informed of certain wishes. Where these wishes are related to the praxis of the Lutheran churches or concerned with an area where our understanding has been deepened by clearer insight into Holy Scripture and faith in Christ's saving work, we should draw conclusions from this already here and now. This should be done irrespective of whether or not our partner churches respond to all the wishes we have formulated. To give one example, this applies to the appropriate disposal of the eucharistic elements left over after a communion service.
- (62) One part of the dialogue and a consequence of it is to make mutual participation in the life of our churches possible. This includes the sharing of our experience at all levels

and the mutual invitation to the worship services or the request to members of a partner church to participate actively in one's own worship.

- (63) Common prayer and sharing in any other non-eucharistic liturgy, however, should always be understood as a form of common worship, since such common prayer or liturgy is directed to him who alone can unite us.
- (64) Mutual sharing in worship and common prayer will be facilitated by agreement within a given language area on a common version of the Lord's Prayer and other prayers, hymns and creeds used in worship.
- (65) The practice of celebrating jointly certain festivals of the church year and jubilees such as that of the Augsburg Confession or the birth of Martin Luther should be continued and developed as an opportunity for joint reflection on the things which unite us. Cooperation of this sort as well as frank acts of repentance for our own share in false divisions can help to educate our congregations and the general public to realize to some extent that we are on the way to greater unity as churches.
- (66) Already existing agreements and growing fellowship between the churches must also be expressed, finally, in a concrete and symbolic way by cooperation in face of the challenges of our contemporary world. To a far greater extent than hitherto, this must take the form of common service and witness.

(b) Questions of Special Importance

- (67) Eucharistic Communion: Full fellowship in worship includes taking communion together. For the Lutheran church, too, eucharistic communion and church fellowship are indivisible. The goal, therefore, is not intercommunion between divided church bodies but the one Lord's Supper in the one church, for it is the one Lord who invites us to his table.
- (68) We have come to realize, however, that church fellowship has many different levels. By baptism we have been bound together in the one church as members of the body of Christ and launched on the way of life of this fellowship. The greater the church fellowship possible, confirmed and lived among us, the greater, too, will be the eucharistic communion. "Eucharistic hospitality" can be accepted and offered as a gift in anticipation of the future but is not to obscure the goal of full communion. No hard and fast rules can be laid down for the exceptional participation of an individual as communicant in the eucharistic worship of another church from which we are still separated. All Christians are still in conscience bound even then to their Lord whom they receive at the altar, but they also enter thereby into fellowship with the congregation in whose midst they communicate, as well as with its faith and prayer.

- (69) When the presence of the gift of Christ in his body and blood has been recognized in the partner church's eucharistic service and mutual church fellowship recognized on the basis of baptism, as the result of dialogues, clear grounds must be given why mutual eucharistic communion is still excluded.
- (70) Filioque: One obstacle in common worship with Orthodox Christians is the traditional western use of a form of the common Nicene Creed which includes the added Filioque clause, affirming the procession of the Holy Spirit also from the Son (filioque). We therefore accept the proposal of the Lutheran members of the Orthodox-Lutheran Joint Commission concerning the liturgical use of the Nicene Creed. We recommend that the LWF member churches examine this proposal and report their findings to the Department of Studies for evaluation. This will also be a contribution to the renewed study of the Nicene Creed which is so important to the ecumenical movement today.
- (71) Episcopacy: The question of the historic succession of bishops is raised by both multilateral and bilateral dialogues. It appears in the Lima document, Baptism, Eucharist and Ministry, and is therefore an issue to which all Lutheran member churches of the WCC are asked to respond. It has been directly discussed in Lutheran dialogues with both the Anglicans and the Roman Catholics (cf. The Ministry in the Church, par. 66; Anglican-Lutheran International Conversations 1970-1972, par. 79-91; Anglican-Lutheran Dialogue, The Report of the European Commission, par. 38-43). It is also of great importance for the Orthodox. In these three traditions, the historic succession is a significant factor in mutual recognition of ministries. In the case of the Anglicans, differences in this area may in some countries be the major remaining obstacle to full communion with Lutherans.
- (72) For Lutherans, the Reformation was a period of renewal rather than loss in the understanding of the pastoral episcopal office. They view the ministries of those Lutheran churches which maintained and those which did not maintain the medieval tradition of episcopal ordination as fully equal. They do not regard any specific form of succession in episcopal ordination as constitutive of ministry or as a condition for full communion with other churches. For them, continuity and succession in the apostolic faith are alone essential.
- (73) Yet the Lutheran confessions express the desire to maintain the historic polity and, as is stated in an LWF study mandated by the Dar-es-Salaam Assembly, they are open to seeing in the successive laying on of hands by bishops a valuable "sign of and service to the continuity and unity of the Church" (The Lutheran Understanding of the Episcopal Office, par. 11; cf. The Lutheran Understanding of Ministry, par. 32). It is therefore clear that Lutheran churches without

this historic succession are free to adopt this sign when it serves to promote the fuller manifestation of the unity of the Church in Jesus Christ. On this point the Budapest Assembly should not recommend any specific action to its member churches, but it should encourage them to exercise evangelical liberty in accordance with the needs of gospel proclamation and Christian unity in their respective situations.

(c) The Concrete Situation of Minority and Majority Churches

- (74) Where Lutheran churches and their partner churches in dialogue are comparable in size and public influence, recommendations such as these will present few difficulties. Churches in a minority position, on the contrary, for which the demarcation from the majority church has for centuries placed an important part in their own self-understanding, find it especially hard to accept offers of greater partnership, and even to discuss such offers can sometimes seem quite inappropriate. But the consequences of the new relationship between the churches cannot be restricted to situations where the Lutheran church is in the majority or where it at least occupies an acknowledged place in society. The fact that minority churches, too, are members of the worldwide Lutheran communion which far transcends their own nation and situation, should give them the strength and freedom to thankfully acknowledge and share in practice the new solidarity which God has given to us in the ecumenical movement and above all through the bilateral dialogues.

VII. Relations of the LWF with the World Council of Churches and Christian World Communions

- (75) Important progress has been made in the relations of the Christian World Communions to each other and with the World Council of Churches in the past seven years. Especially noteworthy are the contributions of the Forum on Bilateral Conversations (1978, 1979, 1980) and the consultation between the LWF and the WCC in 1981, as well as cooperation in the process of preparing and responding to the Lima report on Baptism, Eucharist and Ministry.
- (76) From these developments has resulted "a deeper partnership" between the ecumenical organizations "to moving towards the goal of Christian unity and common witness, including concerted action and cooperation in the fields of theological dialogue, interchurch aid, international affairs, human rights, and religious liberty" (Report of the WCC Policy Reference Committee I; Gathered for Life. Official Report, VI Assembly, WCC, Vancouver, 1983, p. 122).
- (77) The Budapest Assembly should note that the LWF, partly in response to requests from Dar-es-Salaam, has been a major contributor to these improvements in intra-ecumenical relations. The Assembly should also encourage the Executive Com-

mittee and officers of the Federation to continue to develop cooperative relations with the WCC and the CWCs by means of further meetings of the Forum on Bilateral Conversations and in whatever other ways are appropriate.

VIII. Concluding Remarks

- (78) The participants in the LWF consultation on the ecumenical orientation and work of the LWF have concluded their exchange of information, reflections on developments and formulation of this report with a highly positive impression and thoughts of joy and gratitude for the growth in ecumenical commitment of the LWF and its member churches.
- (79) They realize that this growth in commitment needs the increased support of the churches for the ecumenical work of the LWF and of its related Strasbourg Institute. The continuation of this commitment also requires a constant and lively encounter with our Lutheran theological and spiritual heritage in order to adequately understand and articulate the catholic and ecumenical character of the Lutheran church.
- (80) They ask the Lutheran churches to see to it that persons in church leadership positions are more than before involved in the implementation of the ecumenical commitment of the Lutheran communion and of the Lutheran World Federation. This would be a realization of the responsibility of those persons for the whole church - a responsibility, which we Lutherans have learned to understand and appreciate more fully through our ecumenical encounters.
- (81) The participants submit this report to the LWF Executive Committee in January 1984 and through it to the member churches and to the 1984 Assembly in Budapest.

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and Work of the LWF

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Meeting of the LWF-Executive Committee, Geneva, Switzerland, January 1984

TRANSLATION

Report of the Institute for Ecumenical Research
Strasbourg

1982 - 1983

I. Study Projects

1. Study Project on Local Ecumenism

- (1) After several consultations the study project on Local Ecumenism which originated from suggestions made at the LWF General Assembly in Dar-es-Salaam (1977), was brought to a close. A detailed final report was drawn up which has already been published in German and French; an English version is being finalized and should be available before the General Assembly.
- (2) The final report of the study is a comprehensive analysis of the local situation. This study is divided into five sections:
 - ecumenical motivation on the local level;
 - the role of pastors and priests in local ecumenism;
 - concepts of unity on the local level;
 - the significance of doctrinal questions on the local level;
 - the influence of non-doctrinal factors.
- (3) In accordance with the majority of the reports, these are the points which effectively determine local ecumenism, even if at times the emphasis may differ.
- (4) The results of the study are now being distributed to parishes, local groups, governing bodies and ecumenical organisations with the request that they reflect on this analysis in order that the ecumenical task, especially on the local level, can be fulfilled better than before.

2. Study Project: Confessio Augustana

- (5) This study project was also brought to a close in 1982. It was a particularly extensive study project comprising five consultations or colloquia in France, Germany, Spain and Italy; and a total of ten publications in various languages (English, German, French and Spanish; see list of Institute Publications).
- (6) A final publication which intends to provide a global view of (a) what events occurred in Lutheran and other churches throughout the world during the anniversary year of the Confessio Augustana; (b) what ecclesial, theological and ecumenical results the reflections on the Lutheran confession have brought forth, and c) what all this could signify for the future course of Lutheranism, is nearing completion. This book will be entitled: "The Challenge of an Anniversary?".

3. Study Project: Creation - An Ecumenical Challenge?

- (7) This project has been carried out mainly in two directions. As an introduction to the so-called "Inductive Operation", Dr. Mark Ellingsen has done substantial work in reviewing official statements and initiatives by churches and by ecumenical bodies in the area of social ethics from ca. 1965 onwards, in order to explore their theological assumptions with regard to creation theology. A comprehensive survey with a first indication of findings was ready in October 1983 and was informally presented to the participants of the consultation mentioned below, for their reactions and advice. Work on further checking and analysis of the material is being continued.
- (8) The so-called "Deductive Operation" has had, as its most important event so far, the consultation "The Theology of Creation - Contribution and Deficiency of Our Confessional Traditions", held in Strasbourg from October 11-14, 1983. Twenty scholars from the main confessional traditions participated in the discussions, which took place in the Johann Wolfgang v. Goethe House in the old city (La Petite France). Topics especially designated to highlight the historical and contemporary creation profile of Orthodoxy, Catholicism, Anglicanism, Lutheranism, Reformed, and Free Church traditions were treated by an expert representative from each of the respective traditions. Each one of the six main lectures was introduced by a "pre-reflector" from a different confessional tradition, preparing the following contribution through ecumenical reflections from his own denominational perspective. A semi-official report of the consultation with some reflections on its outcome will probably appear in the

next issue of the Ecumenical Review (in English) and also in Ökumenische Rundschau (in German).

- (9) The planning of a second consultation in the same "Operation", this time on "Tensions in Contemporary Theology of Creation - Are They Ecumenically Relevant?" is in progress for October 1984. For this occasion a particularly distinguished team of internationally recognised scholars has been secured, and it is probable that the exchange will take on a considerably more "confrontative" character than at the first consultation.
- (10) Possibilities for a third consultation, this time on "Creation and Culture" with a basic input from non-western cultures, if possible in cooperation with some major church study organisation outside Europe, are being explored.
- (11) For the third, so-called "Exemplificatory Operation" (Environmental Challenge), the preparations are not very advanced, and consist mainly in the collection and review of contemporary literature.
- (12) An important concern has been to secure non-European cooperation in the project. Financial limits have hitherto constrained us to circulating general information through LWF channels and to exploring ways in which to integrate our concerns into ongoing LWF programmes. During our international seminar in July 1983, one evening session was used for information and sharing of concerns with "Third World" participants, and the seminar in 1984 will, in its entirety, be dedicated to creation themes. Possibilities for organising study groups in other parts of the world are being explored.
- (13) In structuring the Creation project, particular care has been taken to keep it as "open" as possible, i.e. to facilitate observations, comments and inputs by as wide an ecumenical constituency as possible. This makes a continuous sharing of information very important: "results" should not be kept secret and only communicated to the oikumene at the end of the project, but provided early enough and in such a way as to facilitate continuous exchange. We are still looking for channels to provide this as efficiently as possible.

4. Planned Study Project: Basic Different Between The Confessions

- (14) With the completion of the Confessio Augustana study project, it is now possible for the Institute to take up a second study project alongside the study already in progress on "Creation - An Ecumenical Challenge?".

-
- (15) Deliberation within the research staff, the inclination of the Board and voices from the LWF Executive Committee all point in the direction of a study project with the provisional title: "Basic Differences between the Confessions". This involves the following:
- (16) Recently voices have been raised, above all in the Protestant domain, which reproach both multilateral and bilateral dialogues to date for overlooking the basic differences which exist between Protestant churches on the one hand and Roman Catholic churches on the other. The reproach is that dialogues have dealt until now essentially with "individual divergences" and the overcoming of these problems; such as differences in the understanding of the Eucharist, of ministry, authority in the church, marriage, etc.. Thus only the "symptoms" were treated but not the "root causes" of the division. The continued existence of basic differences would seriously call into question the value of agreements reached in individual matters. It is felt that such "basic differences" exist within the realm of the understanding of Christ (Christology), the view of mankind (Anthropology), church doctrine (Ecclesiology) and the understanding of the Holy Spirit (Pneumatology).
- (17) In face of this sharp and growing criticism of ecumenical dialogues to date, which considerably complicate the reception of the results of dialogues, and could even seriously endanger the reception process, a thorough discussion of these questions in the present ecumenical situation seems to be urgently needed.

II. Studies

1. Study on the Charismatic Movement

- (18) At the request of the Lutheran World Federation one of the Institute staff members (Carter Lindberg) made a study of the Charismatic Movement. This took place by means of close contact with the Movement, through participation in congresses and study commissions of the Movement, and in the form of historical and theological research. Special emphasis was laid on the problem of ecclesial, historical and theological relations between Lutheranism and the Charismatic Movement.
- (19) The extensive study resulting from this research, a study which for the first time describes and analyses the relationship between Lutheranism and the "Charismatic Movements" from Luther's era, through Pietism, until the present day, has been published and is entitled: The Third Reformation. Charismatic Movements and the Lutheran Tradition. (Mercer University Press; Macon, Georgia, 1983).

2. Study on the Evangelical Movement

- (20) On the authorization of the Board of Trustees one of the Institute staff members (Mark Ellingsen) undertook a study devoted to the cultivation of more constructive relationships between Lutheran churches and the Evangelical Movement. In contrast to the critical approaches to Evangelicalism taken by recent studies, this project, entitled "Give Me That Old-Time Religion: What Lutherans and Evangelicals Can Learn From Each Other", is endeavouring to take seriously the potential for ecumenical convergence implicit in the common heritage shared by both Lutherans and Evangelicals. A crucial issue in this relationship is the question of Biblical inerrancy. Attempts are being made to explore whether recent theological developments (Narrative hermeneutics) might provide resources for building bridges to the characteristic Evangelical understandings of Biblical authority. At present, contacts have been established in the Evangelical community in order to begin building levels of trust and credibility for the project. Publications related to the project have appeared in several Evangelical periodicals, which suggests that the project's direction at this early stage may be finding favour in Evangelical circles. If areas of commonality can be discerned the study may have intra-Lutheran significance as well, for it may help build bridges between mainline (LWF) Lutheran bodies and those associated with the Evangelical Movement.

III. Cooperation with the LWF, in particular the Study Commission/Study Department, and other ecclesial institutions

- (21) 1. The Institute continues to be involved, under the General Secretariat and in close cooperation with the Department of Studies, in some of the LWF bilateral dialogues: Roman Catholic/Lutheran dialogue (H. Meyer); post-Leuenberg discussions (A. Birmelé); Lutheran/Anglican dialogue (P. Lønning).
- (22) 2. Also beyond the area of bilateral dialogue the cooperation with and relationship to the LWF Department of Studies is being intensified. Three areas in particular should be noted: the annual ecumenical seminar (the 1983 seminar on the occasion of the Luther Jubilee was jointly planned and carried out); the area of theological education; and the study projects, in particular the study project on "Creation - An Ecumenical Challenge?". The already established tradition of one annual meeting between the staff of the Department of Studies and the Institute continued (22-23 November 1983). It turned out to be not just a mutual sharing of information

but also an occasion to look into areas of common concern and possibilities for specific cooperation.

- (23) 3. After the completion of the Institute's 5-year programme of cooperation with the Gurukul Theological Seminary, Madras, India, in 1982, a new arrangement was made with the Ecole Théologique de Meganga, Cameroon. For the next five years a collaborator from the Institute will participate in the curriculum of this Theological Faculty of the Lutheran churches of Cameroon, by means of a three-week course of lectures dealing with ecumenical questions and Luther's theology. Contacts have already been made in connection with the possibility of extending cooperation to include the theological faculty in Yaoundé.

IV. Ecumenical Seminar 1983

- (24) In July 1983 the Institute held its annual ecumenical seminar. The theme for the seminar was: "Luther - Church - Society: An Intercontinental Dialogue". This seminar was planned and carried out in cooperation with the LWF Department of Studies. Approximately 100 participants from 25 different countries and 8 different confessional families worked together during ten days. Some of the basic themes of Luther's theology (conception of faith, justification, Law and Gospel, Two-Kingdom Doctrine) were introduced by lecturers from South Africa, India, Hongkong, Brazil, France, East Germany, West Germany and USA and were subsequently discussed by the participants in work groups. The aim of this seminar was to compare and evaluate the different understandings of Luther's theology in different historical and social contexts.
- (25) For July 1984, similarly in collaboration with the LWF Department of Studies, a seminar dealing with questions of the First Article of the Creed is being organised: "Partners in Creation: Ecumenical Vision and Responsibility".

V. Luther Consultation in Salamanca

- (26) At the invitation of the Spanish Bishops' Conference, the Institute, in cooperation with the Centre for Oriental Studies, Juan XXIII of the Pontifical University in Salamanca once again organised a theological congress (26 September - 1 October 1983), in which approximately 30 Lutheran theologians (from France, Germany and Scandinavia) and Roman Catholic theologians from all the Catholic theological faculties in Spain participated. On the

occasion of the 500th anniversary of Luther's birth, the emphasis lay on ecclesiological questions in Luther's theology. The question of the sacramentality of the Church was considered in particular. This point will probably in future be of paramount importance for every Lutheran/Roman Catholic dialogue. A publication is being prepared, and should be available by summer 1984.

VI. Publications

- (27) Ökumene am Ort. Einheitsbemühungen in der Gemeinde. Hrsg. von André Birmelé in Zusammenarbeit mit Sutan Hutagalung, Carter Lindberg, Per Lønning, Harding Meyer und Vilmos Vajta. Bensheimer Hefte, hrsg. vom Evangelischen Bund, Heft 60. Vandenhoeck und Ruprecht, Göttingen 1983.
- (28) French edition: L'oecuménisme au plan local. Positions Luthériennes, 31e année, no.1, janvier-mars 1983.
- (29) The Third Reformation. Charismatic Movements and the Lutheran Tradition. Ed. by Carter Lindberg. Mercer University Press, 1983.
- (30) Ökumenische Erschliessung Martin Luthers. Referate und Ergebnisse einer internationalen Theologenkonsultation. Hrsg. von Peter Manns und Harding Meyer. Verlag Bonifatius-Druckerei Paderborn/Verlag Otto Lembeck Frankfurt, 1983.
- (31) English edition: Disclosing Luther's Ecumenical Significance. An International Consultation. Edited by Peter Manns and Harding Meyer in collaboration with Carter Lindberg and Harry McSorley. Fortress Press, Philadelphia, Pennsylvania, 1983.
- (32) Dokumente wachsender Übereinstimmung. Sämtliche Berichte und Konsenstexte interkonfessioneller Gespräche auf Welt-ebene 1931-1982. Hrsg. und eingeleitet von Harding Meyer, Hans Jörg Urban, Lukas Vischer. Verlag Bonifatius-Druckerei Paderborn/Verlag Otto Lembeck Frankfurt, 1983.
- (33) English edition: Growth in Agreement. Reports and Agreed Statements of Ecumenical Conversations on a World Level. Lukas Vischer and Harding Meyer, editors. Paulist Press. New Jersey.

VII. Personnel

- (34) There have been no changes either in the Research staff or in the administrative staff during the past year. Of course the departure of Sutan Hutagalung, whose position,

for financial reasons, has still not been filled, and thus the absence of a collaborator from the "Third World", has left a perceptible gap. The Institute awaits the time when this gap can be filled.

VIII. Finances

- (35) At the moment the financial situation is relatively favourable, apart from the fact that, as already mentioned, it has not been possible to call a collaborator from Asia, Africa or Latin America. It will of course be necessary for the churches at least not to reduce their contributions to the Institute for the year to come.
- (36) We would like to heartily thank the LWF and all the churches who have so readily supported the Institute during the difficulties of the past few years.

Harding Meyer
Director
Strasbourg, December 1983

INSTITUTE FOR ECUMENICAL RESEARCH, STRASBOURG

In my capacity as chairperson of the Board of Trustees I would like to say a few words in connection with the report of the Institute for Ecumenical Research (Exhibit 10.2.2).

- (1) The work done by the research team of our Institute is a service to the Lutheran World Federation, its member churches and their congregations, and beyond. Two study projects now completed show this quite clearly: for one thing, the study project on local ecumenism (I.1) and for another, the study project on the Confessio Augustana (I.2). The findings are now to be followed up in the congregations and in leadership bodies of the churches. We can assume that these studies will meet with interest, that they will stimulate continued reflection and that they will yield further results. Therefore, it is particularly important that they will be adequately publicized.
- (2) The study project, "Creation - an Ecumenical Challenge" (I.3) took some time to start as it turned out to be a far-reaching task. Inevitably the work will have to concentrate on a few ecumenical foci. The method of the study project is participant observation and constant feedback. From this perspective, the two consultations, one held in October 1983 (I.3, - 8) and one planned for October 1984 (I.3. - 9), are important stages in this process. The Ecumenical Seminar (IV. - 25) planned in cooperation with the LWF Department of Studies and to be held in July 1984 on "Partners in Creation: Ecumenical Vision and Responsibility" is a further important event in the development and towards the goals of this study project. Altogether the study project is to be a further contribution of Lutheran theology to the ecumenical theological thinking within the framework of the First Article of the Creed.
- (3) The reception of the varied bilateral and multilateral interconfessional dialogues is an increasingly urgent task for the various Christian churches. The congregations are expecting certain implications from the frequently cited convergences and the overcoming of differences. The solution of this problem is neither easy nor to be expected soon. New issues and problems are emerging. In this connection, the study project planned by our Institute, "Basic Differences Between the Confessions", (I.4 - 15/16) deserves special attention. Therefore, we would very much appreciate if the Executive Committee in its deliberations and when evaluating the various dialogues with other churches would take a stand on this question. It appears that the effectiveness of the dialogues held so far and to take place in the future might be jeopardized unless the relevance of "basic differences" is being clarified.

- (4) The necessary cooperation between the Institute and the LWF Department of and Commission on Studies is taking place regularly and in a way we believe to be satisfactory to both sides (III. - 2/3). We hope that the future Commission on Studies will be ready to build on what has already been achieved.
- (5) The last two meetings of the Executive Committee have spent some time on the Institute's financial situation. In 1981, hope for a "healthy, long-term financial plan for the Institute" was expressed. Careful work has been done on this by the Board of Trustees and the LWF General Secretariat, especially the LWF Comptroller. The few remarks on this subject in the Institute's report (VIII) show that we have made significant progress. We hope that what we have accomplished will be not be endangered in future either. The absence of a representative from Africa, Asia or Latin America among our research professors is sorely felt in the Institute's work.
- (6) The Board of the Institute is complete again with the appointment of Landesbischof D.Dr. Hanselmann (Munich) for Landesbischof i.R.D.Dr. Dietzfelbinger and of Prof. Dr. Sutan Hutagalung (Indonesia) for Prof. D.Dr. Gensichen (Heidelberg). Our sincere thanks go to the two former Board members who have done much to further the Institute's work.
- (7) Amendments to the Constitution of the Lutheran Foundation for Ecumenical Research and its bylaws have been submitted to the Executive Committee. On the basis of experiences with the Constitution and the bylaws and in order to close a few gaps, the Board of Trustees in cooperation with the LWF General Secretariat has made the necessary decisions. Fortunately, Vice-President i.R. Dr. Weeber, the former Treasurer and now honorary member of the Executive Committee, was willing to assist in working on the necessary amendments. At the time, Dr. Weeber was actively involved in the drawing up of the Constitution and at this point has given us important indications concerning the formulations. The Executive Committee has to approve these amendments before they can be implemented. We request the Executive Committee to make this decision.
- (8) The Institute for Ecumenical Research in Strasbourg is about to begin its twentieth year of operation. Its many publications in particular show the extent of its work. Those publications have always met with very vivid interest and reflect the variety of the tasks entrusted to the Institute. New tasks are ahead. The Board of Trustees wishes to thank the Executive Committee, the General Secretariat and especially the Department of Studies for the continuing assistance, furtherance and assurance of the Institute's work and is looking forward to continued good cooperation in the coming years.

Ulrich von Brück

Oberlandeskirchenrat i.R.

MEETING OF THE ASSEMBLY COMMITTEE
OF THE LWF EXECUTIVE COMMITTEE
JANUARY 10, 11 & 13, 1984

M I N U T E S

Present:

COMMITTEE MEMBERS:

Mrs. Bodil Soelling, chairperson
Rev. Dr. John W. Bachman
Rev. Dr. Andrew Hsiao
OKR Gudrun Diestel
Bishop Dr. Zoltan Kaldy
Bishop Sebastian Kolowa
Rev. Günter Krusche
Ms. Eleanor Sander
Rev. Stefan

GUESTS:

Bishop Per Loenning
Rev. Andras Reuss

OTHER EC MEMBERS:

Dr. Dorothy Marple
Rev. James Scherer
OLKR Dr. Martin Schwintek
Bishop Daniel P. Rapoo
Mr. Carl-Gustaf Von Ehrenheim
Rev. Audur Eir Vilhjalmsdottir
Dr. Bathineni V. Subbamma

REPRESENTATIVES FROM NATIONAL COMMITTEES:

Rev. Henrik Svenungsson
Dr. Paul Wee
Rev. Michel Hoeffel
The Rev. Maunu Sinnemäki

HEADQUARTERS STAFF:

Dr. Carl Mau, Jr.
Dr. Anza Lema
Rev. Bela Harmati
Dr. Yoshiro Ishida
Mr. Friedrich König
Rev. Risto Lehtonen
Mr. Gerhard Messner
Ms. Christa Held
Rev. Marc Chambron
Mr. Ralston Deffenbaugh

Rev. Karl Gervin
Dr. Rainer Stahl
Rev. Sam Dahlgren
Rev. George Posfay
Mr. Denis Frado
Rev. Eugene Brand
Ms. Joan Loeftgren
Rev. Alf Idland
Rev. Satoru Kishii
Rev. Amon Mwakisunga

1. OPENING

The meeting was opened by the chairperson of the Assembly Committee, Ms. Bodil Soelling. She welcomed members of the committee, staff and other participants and expressed hope for a good meeting. She then called upon Dr. Yoshiro Ishida to lead the morning devotion.

2. MINUTES OF THE LAST MEETING

The minutes of the last meeting of the Assembly Committee held in Budapest in July last year were approved. There were no matters arising from the minutes.

3. ADOPTION OF AGENDA

A Draft Agenda for the meeting was introduced by the staff and was adopted by the committee. It was understood that new items could be added to the Agenda in the course of the meeting if so desired.

4. REPORT BY THE STAFF

A progress report on Assembly preparations was given by the Associate General Secretary. The report was of a general nature. Its objective was to provide an overview of the main staff activities with regard to preparations for the Assembly. The report highlighted the following:

1. Current records of nominations of delegates by member churches.

66 churches out of 97 LWF member churches have nominated their delegates, and their registration is in process. Documents are being sent directly to the delegates, where addresses are known. Otherwise they are being sent to the church headquarters.

2. Stewards

The LWF member churches in the various regions of the world from which nominations for stewards are to be solicited have been identified. A final selection of stewards is to be taken in the near future.

3. Registration Forms

Registration forms have been sent to most of the participants whose names and addresses are known to us. The forms are in English, German and French.

5. SIZE OF THE ASSEMBLY

272 delegates have already been nominated by 66 member churches. The total number of delegates for the Assembly as recommended by the Executive Committee is 316. Of the 272 already nominated delegates, 92 (or 33.8%) are women; and 180 (or 66.2%) are men. The youth delegates under 35 years of age are 47 (or 17.3%) of the total nominated delegates.

There was a long discussion regarding nominations of delegates by member churches. Letters of reminder are to be sent to all those churches which have not nominated their Assembly delegates or have only named part of their delegations.

- 5.1 The committee was informed that four churches made requests for reconsideration of the number of delegates they had been allocated. The following recommendations were made:

a) Evangelical Lutheran Church of the Central African Republic

This church was allocated 2 delegates: a man and a woman. The church asked for two male delegates.

RECOMMENDATION: staff is to write to the church with the request that they respect the Executive Committee's recommendation.

b) The Moravian Church in South Africa

This church was allocated 2 delegates: a man and a woman. The church has nominated a male delegate and a youth.

RECOMMENDATION: the age of the youth delegate should be checked and the church should furthermore be requested to comply with the Executive Committee's recommendation.

c) The Japan Evangelical Lutheran Church

This church was allowed 2 delegates: a man and a woman. The church asked to send only one male delegate because of lack of a woman delegate.

RECOMMENDATION: staff should write to this church with a suggestion that it appoints Ms. Kazuko Matsuzawa, a member of the Commission on World Service, as a delegate.

d) The Taiwan Lutheran Church

This church has notified the LWF that it will not be able to nominate a delegate.

RECOMMENDATION: staff should write to this church with a suggestion to appoint one of their representatives on the Commissions on Studies and Communication as a delegate.

- 5.2 There are 13 churches which have nominated their delegations differently from the Executive Committee's recommendation. The Assembly Committee felt that each case needed to be discussed in depth and therefore appointed a sub-committee to look into this matter. On the basis of their suggestion, the following RECOMMENDATIONS were made:

1. that no change should be made in the actual number of delegates allocated to any member Church.

2. that Churches which had nominated fewer delegates than they had been allocated should be reminded that they should try to fulfil their quota.

3. that Churches which had not complied with the wishes of the Executive committee on the matter of women and youth delegates should be sent a politely worded letter asking them to reconsider their nominations. It should be mentioned that it was desirable that youth delegates should be under 30 years old.

Concerning the Youth delegates, the Assembly Committee
RECOMMENDS: to propose the following increase in Youth
Delegation (see Exhibit 11.1)

6. MODEL AND STYLE OF THE ASSEMBLY

The General Secretary presented a revised time schedule of the Assembly. The committee proposed some changes. A new draft of the time schedule is attached as Appendix No. 11.2.

The Assembly Committee furthermore confirmed that at this juncture no closing worship rally is planned and that the opening worship service should start at 10 AM on Sunday, July 22.

Coordinating Committee:

The committee discussed the role of the Coordinating committee: it should decide on a special format for the reports from working groups and inform the chairpersons and rapporteurs of working groups accordingly. It was also pointed out that it might be good to schedule an orientation session for working groups. It was stressed that the Coordinating and Business committees will have to work in close cooperation with each other on such things as resolutions for plenary discussion and time available for them, as well as changes in time schedule. The specific functions of the Coordinating Committee will be found in the Rules of Procedure.

7. WORSHIP LIFE OF THE ASSEMBLY

Dr. E. Brand, the worship coordinator, gave a report on the preparations for worship at the Assembly. These have been drawn up in consultation with the worship committee of the host Church.

Plans have been made for the two special events, the Opening Service and the Closing Service, as well as for daily worship.

Opening Service:

This will be a typical Lutheran Holy Communion, following the structure of the liturgy of the Lutheran Church in Hungary, with some slight modifications to allow for brief evocation of previous Assemblies. TV coverage of this service is likely, lasting for 1 hour, which would take the service to just beyond the sermon. A separate printed programme for this service will be needed because of anticipated extra visitors.

Daily Worship:

1. Early Eucharist - brief, and in the part of the building reserved as a chapel and place of quiet.
2. Morning prayer and Bible study - both in the plenary hall.
3. Noon activities during the lunch hour, e.g. youth events, choirs.
4. Evening prayers, which will be mainly the responsibility of the host Church. There will be Bible readings, emphasising the "Hope" theme, and also choral music and intercessory prayer.
5. Compline - in the chapel.

Bishop Kaldy expressed the satisfaction of the host Church with these plans.

The Laudamus:

Dr. Brand also reported on this. The revision is in process, despite delays over publication. There was a question of the type of binding to be used, and the committee was consulted on this. Two samples were examined, each less expensive than hardback. The committee decided that the plastic type should be used, if the cost of this could be covered. The print will be the same size as in the present edition, but the page size is slightly larger.

With the concurrence of the Scandinavian Churches, the Orders of Service will be in English and German only. The psalms and prayers will be multi-lingual, including Nordic and S. European languages if possible. The hymn revision had been conservative, but more representative of sources than at present.

Dr. Hsiao suggested that the preface include an explanation of the meaning of "Laudamus", and this suggestion was accepted.

8. ASSEMBLY CONTENT

Preparatory material for the Assembly Theme and for the Bible Studies

A report was given by Rev. Karl Gervin on the work for this preparatory documentation. Central in the work has been an interdepartmental Task Force. Dr. Rainer Stahl has been responsible for coordinating work on the German version of the material. The Department of Communication is in charge of the publication process.

In the Foreword to the booklet on the Assembly theme and sub-themes the General Secretary emphasized that it is offered as an invitation to dialogue and not as an official position paper. It has sold well, and has been reprinted in the US. It is now available in English, German, Spanish and French - and there are preparations for further translations. It is possible to obtain subsidies for churches wishing to make translations and adaptations of the booklet.

The background material for the Bible studies at the Assembly has been supplied by contributors selected on a world-wide basis - one for each of the 12 daily Bible studies to be given at the Assembly. The material has been edited and introduced by Dr. John Reumann in the U.S. It should be of lasting usefulness. This material too will appear in the LWF Documentation series, with lay-out similar to the theme material. There has been some delay in publication, set for December, but the material is expected very soon.

Rev. Andreas Reuss mentioned plans of the Lutheran Church in Hungary for publication of material in connection with the Assembly.

Assembly issues

When the list of 19 issues and annotations was circulated in Assembly Newsletter No. 3, the General Secretary pointed out that the list was provisional and that comments were welcomed.

Based on material from the pre-Assembly consultations and suggestions from member Churches, the Staff Assembly Committee had now recommended a list of 13 issues. This list was a restructuring of the previous list of 19 issues - without losing the original concepts of that list. The main concern had been to reduce the number of reports to be made at the end of the Assembly from 19 to 13, although there would be about 20 - 25 working groups because of the subdivision of some of the issues.

After discussion, the following list of issues and working groups was RECOMMENDED:

1. Mission and evangelism today.

- (1) -) Three working groups, with topics to be decided
- (2) -) at an international end of January-meeting.
- (3) -) Concerns would include "response to the new
) religiosity", and the matter of living faiths,
) e.g. Islam.

2. Worship and Christian life.

3. Enabling ministry.

- (1) Ministry by all baptized believers.
- (2) Participation of people with disabling conditions.
- (3) Educating the people of God.

4. Ecumenical commitment and Lutheran identity.

- (1) Baptism, Eucharist and Ministry.
- (2) Significance of the interconfessional dialogs of the LWF.
- (3) Lutheran commitment to church unity - goals and means.
- (4) Self-understanding and task of the LWF today.

5. Relating to the information age.

6. Partnership of women and men in church and society.

7. Youth in church and society.

8. Toward economic and social justice.

- (1) Overcoming poverty and hunger.
- (2) Seeking economic and social justice.

9. Caring for God's endangered creation.

10. Racism in church and society.

11. Promoting human rights (civil, political and religious)

12. Christian life in different social systems.

13. Our responsibility for peace.

- (1) -) Two to four sub-groups, with topics to be identified
- (2) -) by the Task Force on Peace.

Possibly

- (3) -)
- (4) -)

There was agreement that the question of "the Church and the Jewish people" would be more adequately dealt with at the Assembly in some other way than through a working group on an issue. It was recommended that this topic be referred to the Coordinating Committee, which in turn would set up a special committee. There are already reports and other materials available that such a group could use.

In the cases where several working groups are dealing with the same issue, they should meet initially as a whole and plan the coordinating of the reports on the issue in question into one report to the Assembly. A facilitating role in the finalising of reports would also be given to the Coordinating Committee. (see "Rules of Procedure"9

There was discussion as to how the theme "hope" could be better related to the working groups. It was decided that this should also be handled in an editorial capacity by introducing the material so that the theme could be better kept in mind throughout the work.

Issue material

To save time, work has already been in progress for a considerable time on the background material which the working groups will need when dealing with the issues.

The Task Force on Assembly Content is a major instrument in work on the material. The need for group work and interdepartmental contacts has been emphasized. The main responsibility, however, lies with a staff person whose daily LWF work is in the area of the issue in question.

It has, of course, not been possible to complete the material before the Executive Committee now finalizes the list of issues, but an effort has been made to do as much as appropriate and possible beforehand.

With the considerable work that necessarily remains ahead, the deadline for having the issue material available has been set for the end of March or the beginning of April.

The plan is that the material for each issue will consist of two different parts.

First there will be an overview introducing the area and highlighting certain points. Efforts are being made to link the issue in question with the Assembly theme, and to make cross-references to other issues. There will be a list of suggested reading and a suggested outline of an agenda for the working group on the issue. The plan is to combine this material for all the issues in one publication and make it available to all participants.

Secondly there will be a section with documentation in connection with the issue - and the plan is to make this material available to the participants of the respective working groups. In many cases the documents are already available in English and German. The staff meetings that have discussed the issue documentation sections are of the opinion that it will not be possible to translate documentation not already available in different languages.

9. VISITORS' PROGRAM

Dr. A. Lema, the Associate General Secretary gave a report on the visitors' program. The program was being planned by a small LWF staff committee and a committee of the host Church.

There are plans that a meeting place at the Assembly will be set apart for visitors. Here visitors will obtain information about their program and about the Assembly program, and they will also be able to find documents.

The visitors program will operate mainly during the time of working groups, when the Assembly will not be open to visitors. Some activities may also be needed at the time of some plenary sessions.

The type of activities planned are films, music, and speakers from different continents.

The Rev. A. Reuss from the Budapest Assembly Office also made a report about plans being made by the host Church. The Hungarian tourist office, IBUSZ, will have a desk at the Assembly and will offer the normal Hungarian tourist programmes to those interested, at the normal rates charged. The host Church plans a wide range of activities, tours, lectures, discussions etc., and hopes to invite young people and women to group sessions on the role played by these groups in Hungarian society and in the Church.

A definition of "Visitors" was given. There will be those who accompany participants to Budapest, and will be present for all or most of the Assembly. They will not be able to participate in all Assembly events, and will have to be catered for in other ways. There will also be those who arrive in Budapest as tourists, on their own initiative, and who may wish to visit the Assembly.

A request was made for clarification of accreditation of visitors to the Assembly. Those visitors coming along with participants would receive automatic accreditation by means of the information given about them in Part 2 of the Registration forms. Others who made independent plans to visit the Assembly were being asked to apply to their National Committees for letters of accreditation which they would then present at the Assembly. The letter should be dated and could

be in any official language. More casual visitors, who happen to be in Budapest and who wish to see something of the Assembly, will be able to apply at the time for accreditation on a day-to-day basis. Visitors will be charged an admission fee.

A question was raised about visitors from East European countries, who suffer from an unfavourable exchange rate. The staff reminded the committee of the decision at its last meeting to waive the fee for visitors from these countries. Pastor Reuss added that investigations were being made into possible less expensive accommodation and board for those who required it. Also, the host Church is offering special arrangements to their sister Churches in Eastern Europe. It was hoped that young people who wished to take part in Assembly activities would not be frustrated by the matter of expense.

It was suggested that information for prospective visitors be provided through an issue of LWI.

10. COMMUNICATION ACTIVITIES

Dr. M. Chambron gave an update on the report given to the committee at its last meeting. The Department of Communication was coordinating closely with the host Church and with the Department of Studies.

1. Printed materials

Pre-Assembly materials: The Theme book was already published, the Bible Studies book would be ready in January 1984, the Issue material in early April, and later there would be the 7-Year report. The Theme book had had a wide circulation. Different translations will be available.

The handbook "Lutheran Churches in the World", an updated version of the book published for the Dar es Salaam Assembly, would appear as a special publication in its own right. Although it would not be ready in time for the Assembly, it would be promoted then. Members of the Assembly Committee stressed the importance of this book being ready before the Assembly.

LWI continues to give special articles and features, and Assembly participants will have special mailing of this series up to the time of the Assembly.

The brochure on the LWF will soon be available. It contains input from all departments.

2. Audio-Visual materials

A slide kit, depicting Hungary and the Lutheran Church in Hungary, with a sound-track in English and German, will be available on order from the LWF Information bureau. It will be of

interest to member Churches and can be adapted for use in other languages.

An Assembly poster, in colour, will be ready soon, and will be sent to member Churches. It will be possible to order copies.

Audio-visual presentations are planned for the Assembly itself. A multi-media event will be presented as an introduction to the Assembly. There will be film showings for visitors. Exhibitions, including a book exhibition with contributions from Lutheran and other Church publishing houses from both North and South, are planned.

3. Press representatives

There has been a good response to the letter of invitation circulated to press organisations, both Church and secular, in many parts of the world. Financial help will be given to facilitate the participation of journalists from the South, according to resources available.

4. Communications team

A communications team of 35-40 people is envisaged at the Assembly. They will be members of LWF staff and coopted members from other organisations throughout the world. The team will include a liaison office, a radio/TV unit and a photographic unit.

11. WORKING GROUPS

Two main matters came under discussion: the method by which Assembly participants would register for working groups, and the method by which the reports from the groups would be prepared for presentation to the Assembly.

1. Registration for working groups:

It was decided that the most practical method of registering choices for the working groups would be as follows: Participants will be asked to give their first, second and third choice of issue. If any of these choices included an issue which had subdivisions, the preference within that issue should also be stated.

2. Presentation of reports from the working groups:

Although there will be a total of approximately 22 sub-groups, only 13 reports i.e. one for each issue, are to be presented to the Assembly. Where an issue has subdivisions, the reports of the sub-groups will therefore have to be coordinated before presentation to the Assembly. Each group where this applies will make provision for this to be done. It is recognised, however, that the final report for these groups will probably have subdivisions similar to those of the issue.

No formal interpretation arrangements are considered to be needed for work within the working groups. However, in any case where this proved necessary, a professional interpreter would be attached to the group.

It was further noted that the time of presentation of the report from group 3 would be appropriate for a brief recognition of the specific needs of the persons with disabling conditions who might be present at the Assembly. This had been requested by Dr. Paul Wee.

During the plenary presentation of the report of the working group sub-theme "Participation of People with Disabling Conditions" there will be a 30 minute program designed to sensitize participants to the challenges which people with disabling conditions present to the inclusive church.

In addition to a brief media presentation there will be a teaching of the "signing" of the Assembly theme in different languages.

12. REPORTS FROM PRE-ASSEMBLY REGIONAL CONSULTATIONS

1. Africa Pre-Assembly Consultation

Rev. Amon Mwakisunga presented the report of the Africa Pre-Assembly Consultation. He highlighted the consultation's theme: IN CHRIST - A PROPHETIC WITNESS TO JUSTICE AND HOPE FOR AFRICA TODAY. The consultation dealt with such topics as: racism, sexism and the church, root causes of poverty and under-development, the current economic crisis, international economic order and the LWF involvement in Africa. It was reported that the consultation dealt carefully with Assembly issues and made recommendations for consideration by the Assembly Committee. These recommendations have been taken into consideration in the revised list of issues.

2. Asia Pre-Assembly Consultation

Rev. Satoru Kishii reported on the Pre-Assembly Consultation of the Asian churches which was held in North Sumatra, Indonesia in November, 1983. The objectives of the consultation were as follows:

- to function as a preparatory meeting for the Assembly
- to meet the need of Asian Church leaders to come together every two years
- to assess and evaluate ongoing LWF programs
- to make final proposals and recommendations of Asian Churches' concerns to the Assembly.

Attention of the Assembly committee was drawn to a proposal from the Asian consultation to discuss the LWF structure at the Assembly. It was felt that rather than making it an issue topic for a working group, the Assembly might want to appoint a sub-committee to deal with it. Suggestions from various regional consultations would in that way be taken into consideration.

3. Europe Conference

Rev. Sam Dahlgren gave a report on the European Minority Churches' Conference held in Naples, Italy, last year. Among other things the conference discussed the secularization in Europe, the question of peace, the undiminishing tensions between East and West, the role the churches play in these matters and the forthcoming LWF Assembly. The conference was addressed by people from different parts of the world.

Rev. Dahlgren pointed out that the European Conference, unlike the other regional consultations, was not a gathering of delegates for the Assembly. It was a consultation of church leaders from minority churches of the Lutheran Confession in Europe. It was well attended by leaders from the Baltic countries and other Eastern European countries.

4. The International Womens' Consultation

Dr. Dorothy Marple gave a report on the Womens' Consultation held here in Geneva at the beginning of January 1984. The theme of the consultation was similar to that of the Assembly.

Women were particularly concerned about secularization in many societies, the increasing violence all over the world and the break-down of community life. They had extensive discussions on the ministry of lay people in general and of women in particular. They expressed their concern about the fact that many women with theological training do not get the chance of being ordained.

5. The Latin American Pre-Assembly Consultation

Rev. George Posfay gave a report on the Pre-Assembly Consultation of Lutheran Churches in Latin America held in Porto Alegre, Brazil, last year. He told the Assembly Committee that the consultation had three main objectives:

- 1) to study the main theme and the three sub-themes from a Latin American perspective. Different speakers made presentations on the themes.
- 2) to offer the churches in Latin America the possibility of expressing their common concerns to the Assembly.
- 3) to promote information-sharing among Lutheran churches in Latin America and in the world.

The consultation made a statement on peace. It also made two requests to the Assembly Committee, namely that

- a) an opportunity be given to a Spanish-speaking press representative to attend the Assembly.
- b) Spanish and Portuguese interpretation facilities be made available at the Assembly.

The Assembly Committee endorsed the first request and asked staff to work on it. It was felt, however, that due to shortage of funds for the Assembly, it would not be possible to grant the second request. All efforts will be made to ensure that those who badly need interpretation into the two languages are helped on an individual basis. Interpretation from Spanish into English can be handled by the professional interpreters.

A discussion on the Central American region led to the following RECOMMENDATION: to invite and pay costs for a representative from that region (El Salvador, Guatemala, Nicaragua)

13. PRE-ASSEMBLY YOUTH CONSULTATION

Ms. J. Löfgren, who has a special Youth Desk assignment to prepare the Youth gathering, presented the report.

The Lutheran Church in Hungary is cooperating closely in the preparations, and good facilities for the gathering have been arranged. The final meeting of the International Preparatory Committee is due to be held in March.

Participants:

The total number of participants i.e. youth delegates, stewards, and other participants, is expected to be 250, half of them from Eastern Europe, and 10% ecumenical. The age range should be 17 - 30. Although nominations have been slow in coming in, it is hoped that the final list will be ready in February. There are plans for young people from the host Church to be involved in many of the events and activities. Resource people, not necessarily young, will be at the disposal of the gathering.

Content:

The theme of the gathering is "In Christ, the Future is Now". The programme will include worship, Bible studies, group work on issues, music, and preparation for the Assembly. There will be an audio-visual presentation on youth in the LWF. In conjunction with the gathering, there will be a programme of visits to GDR, Czechoslovakia, and possibly Poland and Yugoslavia.

Participation in the LWF Assembly:

It is hoped that the participants in the youth gathering will also participate in the Assembly, both through the scheduled programme such as the working group on Youth in Church and Society, and a public event on Youth, and also in informal ways.

In reply to a question, it was explained that the Worship Festival to be held in Paris was both a preparation for the Pre-Assembly Youth gathering and also a gathering which would accommodate many young people who would be unable to go to Budapest.

There was discussion about the allocation of youth delegates and of stewards among member Churches. The aim of the planners of the Youth gathering was to have participation on a basis which would give regional balance, rather than based on size of member churches. To ensure this, churches who had not been invited to send youth delegates had been invited to send nominations for stewards.

In connection with youth participation at the Assembly, it was suggested that a letter should be sent to member Churches, reminding them that they should regard their youth delegates and stewards as an integral part of their delegation and should include them accordingly in their planning and discussions. Alternatively, the matter could be the subject of a note in an Assembly Newsletter.

The recommendation of the Assembly Committee concerning 4 additional stewards is found in Exhibit 11.4.

14. FINANCES

The LWF Comptroller, Mr. Gerhard Messner, gave a report on the recently revised Assembly budget. He reiterated the fact that financial subsidies will be provided only for churches with little resources, in Latin America, Asia and Africa. Even then none of those churches will receive full subsidies.

He informed the committee that the staff was working on low travel costs from several airlines before making a decision on subsidies to be offered to the individual churches.

The Comptroller provided information for the committee on assured income for the Assembly fund. He drew the attention of the committee to the fact that the total amount budgeted for the Assembly is not yet assured. A number of churches have not sent in their contributions. A deficit amounting to US-Dollars 200,000 is anticipated unless new resources are found. It will take LWF two to three years after the Assembly to cover this deficit.

The Assembly Committee hopes that member churches which have not paid in their contributions will do so soon. It was also felt that it will not be possible to finance any new projects or programs for the Assembly. The staff was asked to exercise economy everywhere possible.

15. TECHNICAL MATTERS

The staff reported on technical matters in connection with the Assembly.

Interpretation and translation arrangements:

Arrangements for the provision of interpretation equipment, and for interpretation in English, German, French and Hungarian have already been finalised. Translators have been identified and will be appointed very soon.

Accommodation:

Accommodation has been arranged at the Stadion, Penta and Forum Hotels, and at certain guest houses and student residences which can offer cheaper rates.

Assembly bags:

The Hungarian airline, MALEV, has agreed to donate bags for the Assembly participants.

Staff:

A decision has been taken about the staff needed at the Assembly.

16. LOCAL PREPARATORY COMMITTEE

Bishop Zoltan Kaldy brought a greeting from the Lutheran Church in Hungary and its preparatory committee. He emphasized how happy the church is in preparing for the forthcoming Assembly. He informed the committee about the preparations for the Opening Worship Service. A number of local worshippers will attend. He mentioned that Hungarian society, especially in Budapest, was well aware of the impending LWF Assembly this summer and was looking forward to welcoming participants with open and kind hearts.

Pastor Andras Reuss, who is in charge of the local Assembly Office in Budapest, gave a progress report about his work. He especially emphasized the question of visa applications for participants. The local church has been assured that all participants will get entry visas. Those participants whose country has no Hungarian Embassy will receive a letter from the Hungarian Church, which will enable them to get visas at the airport in Budapest.

The chairperson thanked Bishop Kaldy and Pastor Reuss for their reports and their work.

17. RULES OF PROCEDURE

The Committee reviewed the draft rules of procedure. These had been prepared by staff using the Dar-es-Salaam rules as a model, with such changes being made as necessary to reflect the changes in Assembly structure between Dar-es-Salaam and Budapest. The Committee suggested several amendments to the draft before them.

Discussion focused on the provisions relating to the Coordinating Committee. The Committee recalled that the Coordinating Committee would work primarily with the Working Groups, ensuring that their reports were clear, free from unnecessary duplication, and in compliance with the LWF Constitution. Unlike the Policy and Reference Committee at Dar-es-Salaam, the Coordinating Committee would not take positions on the substance of recommendations or reports. It would, however, be authorized to make comments to the Assembly within the scope of its mandate. The Committee felt that it was reasonable that the Coordinating Committee should draft courtesy resolutions, as well as other resolutions as assigned by the Business Committee. It noted that the Coordinating Committee will have to be sure to organize regular meetings with the Working Group chairpersons and rapporteurs, and that the Coordinating Committee members should have the freedom to listen in and move around among the Working Groups.

At the conclusion of discussion, the Committee commended Draft 13.1.84 of the Rules of Procedure (Exhibit 11.3) for the Executive Committee to present to the Assembly for adoption.

INCREASE IN YOUTH DELEGATES PROPOSAL

Youth Delegates currently invited -- 47 -- 14.9%
Youth Delegates actual total projected -- 49 -- 15.5%
Youth Delegates including proposed increase (15) -- 64--19.3%

AFRICA: 3 additional delegates

- 1 - Evangelical Lutheran Church in SWA/Namibia
- 1 - Ethiopian Evangelical Church Mekane Yesus
- 1 - Evangelical Lutheran Church of Cameroun

ASIA: 6 additional delegates

- 1 - Andhra Evangelical Lutheran Church
- 1 - Gossner Evangelical Lutheran Church
- 1 - Tamil Evangelical Lutheran Church
- 1 - Indonesian Christian Church
- 1 - Japan Evangelical Lutheran Church
- 1 - Lutheran Church, Hong Kong Synod

EASTERN EUROPE: 4 additional delegates

- 1 - Evangelical Lutheran Church in Saxony
- 1 - Evangelical Lutheran Church in Mecklenburg
- 1 - Lutheran Church in Hungary
- 1 - Estonian Evangelical Lutheran Church

LATIN AMERICA: 2 additional delegates

- 1 - United Evangelical Lutheran Church (Argentina)
- 1 - Lutheran Church in Guyana

ASSEMBLY TIME SCHEDULE, FOR THE SEVENTH LWF ASSEMBLY

Time.	Sunday Jul.22	Monday Jul23	Tuesday Jul 24	Wednesday Jul25	Thursday Jul26	Friday Jul27	Sat. Jul 28
! 0700 -!		Eucharist	Eucharist	Eucharist	Eucharist	Eucharist	Eucharist
! 0830 !		Morning Prayer!	Morning Prayer!	Morning Prayer!	Morning Prayer!	Morning Prayer!	Morn. Prayer!
! 0930 !		Bible Study !	Bible Study !	Bible Study !	Bible Study !	Bible Study !	Bible Study!
! 0930 !		Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea
! 1000 !	Opening Communion Service	Plenary 3 Keynote Address Orientation on Procedures Recept. of new member churches Presentation Constitutional	Plenary 6 Major Present. Presentation 1 Reaction/ Plenary Disc. Reports of Minutes Ctte.	Plenary 7 Major Presentation 2 React./Disc. Minutes Ctte. Other Business	Plenary 8 Major Presentation 3 Reaction/ Discussion	Plenary 10 Major Presentation 4 Ecumenical Response Discussion Minutes Ctte.	Working Groups
! 1200 !		Changes Greetings	Business Ctte.	Business		Announcements	
! 1215 !	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.
! 1430 !	Plenary 1 Greetings President's Address Constituting the Assembly	Plenary 4 Report of General Secretary First report Credentials Committee Greetings	Open Hearings 1	Working Groups	Plenary 9 Special Lectures: Cardinal Willebrands Bishop Ting Allan Boesak	Working Groups	Drafting
! 1600 !	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea
! 1630 !	Plenary 2 The LWF Presents Itself	Plenary 5 Reports of -Commissions (15 min. each) -Womens Cons. Report of Strasbourg Institute	Open Hearings 2	Working Groups	Free	Working Groups	Drafting
! 1800 !		Vespers	Vespers	Vespers		Vespers	
! 1830 !	1900 - 2130: Reception by the Host Church	The Host Church Presents Itself	Youth Presentation	Other Assembly Committees Regional Meetings	Free	Other Assembly Committees	Free
! 2200 !		Compline	Compline	Compline		Compline	

Working Group meetings are closed sessions

ASSEMBLY TIME SCHEDULE, FOR THE SEVENTH LWF ASSEMBLY

Time	Sunday Jul.29	Monday Jul30	Tuesday Jul 31	Wednesday Aug 1	Thursday Aug 2	Friday Aug 3	Sat Aug 4
0700	-	Eucharist	Eucharist	Eucharist	Eucharist	Eucharist	
0830		Morning Prayer	Morning Prayer	Morning Prayer	Morning Prayer	Morning Prayer	Morning Prayer
0930		Bible Study	Bible Study	Bible Study	Bible Study	Bible Study	Bible Study
0930		Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea
1000	Visit in the Host Church	Plenary 11 Constitutional Amendments	Plenary 12 1st reports of working groups 1,2,	Plenary 15 Report 5 Discussion	Plenary 19 Report 13 Discussion	Plenary 20 Final report Credentials C. Rp. Nominat. C.	Plenary 24 Final Reports 10,11,12
	Free	1st report of Nominations C.	Discussion	Report 6 Discussion		Reading Message Minutes Ctte.	Disc./Action
1200		Minutes Ctte. Credentials C.	Minutes Ctte.	Minutes Ctte.	Minutes Ctte.	Working Gr. 1 Disc./Action	Report of Minutes Ctte.
1215		Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.	Lunch Business Com.
1430		Working Groups	Plenary 13 Report 3 Discussion	Plenary 16 Report 7 Discussion	Working Groups	Plenary 21 Elections Final Reports Working Groups 2,3	Plenary 25 Final Report 13 Disc./Action Final Reading of Message
	Free			Report 8 Discussion		Disc./Action	
1600							
1600		Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea	Coffee & tea
1630		Working Groups	Plenary 14 Report 4 Discussion	Plenary 16 Report 9 Discussion	Working Group (or redrafting or free)	Plenary 22 Report of Elections Ctte Final Reports 4,5,6	Plenary 26 Other Resolu- tions and Reports Unfinished Business
	Free	Finalization of Reports		Report 10 Discussion		Disc./Action	
1800							
1800		Vespers	Vespers	Vespers		Vespers	
1830							1800:
2030	Concert Church Music	Folklore	Public Event	Plenary 18 Reports 11,12 Discussion	Evening free (or special event or concert)	Plenary 23 Final Reports 7,8,9 Disc./Action	Eucharist Celebration Installation New Executive Committee
2200							
2200		Compline	Compline	Compline	Compline	Compline	

Working group meetings are closed sessions

THE LUTHERAN WORLD FEDERATION

SEVENTH ASSEMBLY

RULES OF PROCEDURE

(As approved 21.1.84 by the Executive Committee for adoption by the Assembly.)

1. NATURE, POWERS, AND FUNCTIONS OF THE ASSEMBLY

- (1) 1.1 The Constitution defines the nature, powers, and functions of the Assembly as follows (Article VI (1), (2), (3)) :
- (2) 1.1.1 "An Assembly of the Federation shall normally be held every six years at the call of the President. The time and place and program of each Assembly shall be determined by the Executive Committee..."
- (3) 1.1.2 "The Assembly shall consist of chosen representatives of the member churches of the Federation. The representatives in the Assembly shall be chosen by the member churches themselves. The number of the representatives shall be determined by the Executive Committee..."
- (4) 1.1.3 "The Assembly shall be the principal authority in the Federation. It shall elect the President of the Federation and the other members of the Executive Committee." The Constitution also speaks of the Assembly receiving reports from national committees, establishing Commissions and "determining the fundamental lines of the Federation's work".
- (5) 1.2 The Constitution assigns to the Assembly responsibility for amending the Constitution (Article XIII) and the right to receive churches into LWF membership and to terminate such membership (Article IV).
- (6) 1.3 The Executive Committee has defined additional purposes of the Assembly as follows (Minutes of the Executive Committee 1980, p. 11.):
- (7) 1.3.1. The Assembly should enable Lutheran churches
- a. to witness to the faith together;
 - b. to confer with one another;
 - c. to speak together on fundamental concerns of the whole church;

- d. to express their unity as part of the one universal new community in Christ.
- (8) 1.3.2. The Assembly should stimulate continuing consideration by member churches of the issues highlighted by it through its resolutions and proceedings.
- (9) 1.4 The Assembly is to transmit to the Executive Committee its recommendations concerning the policy and program of the Federation. The Executive Committee is responsible for the implementation of these recommendations.
- (10) 1.5 The Assembly may receive reports and statements and pass them to the member churches for study. It may or may not express its own opinion on the issues involved.
- (11) 1.6 The Assembly may make statements in its own name on public issues of concern to member churches. Such statements shall not be binding on the churches unless they themselves so decide (see Articles II and III of the Constitution).

2. COMPOSITION OF THE ASSEMBLY

- (12) Categories of participants in the Assembly shall be the following:
- (13) Delegates - accredited representatives of the member churches;
- (14) Ex-officio Participants - members of the outgoing Executive Committee and Commissions, and chairpersons of the Community Development Service, Scholarship and Exchange, and Women's Advisory committees if these persons are not delegates;
- (15) Official Visitors - representatives of non-member Lutheran churches;
- (16) Special Guests - invited by the Lutheran World Federation;
- (17) Advisers - speakers, resource persons, and representatives of national committees;
- (18) Observer-consultants - representatives of other communions and ecumenical organizations;
- (19) Staff - LWF staff and staff coopted from member churches and other organizations;
- (20) Interpreters and Translators;
- (21) Local Staff from the host church;
- (22) Stewards;
- (23) Press;

- (24) Visitors.

3. ORGANIZATION OF THE ASSEMBLY

3.1 Structure of the Assembly

- (25) The work of the Assembly shall be carried out through:
- (26) 3.1.1. Common Worship and Bible Study.
- (27) 3.1.2. Plenary Sessions for receiving reports, for general deliberations and for final decisions of the Assembly.
- (28) 3.1.3. Working Groups: groups assigned to deal with an issue or part of an issue, for which the group develops observations, recommendations for future work of the Federation, a public statement, or whatever action may be appropriate for commendation to the member churches.
- (29) 3.1.4. Open Hearings: in which participants can be informed about the work of the commissions and units of the LWF and have the opportunity to discuss questions arising out of it. Upon request of the plenary, special open hearings may be held to further discuss and clarify particular questions and issues.
- (30) 3.1.5. Committees: to deal with specific tasks related to the functioning of the Assembly and to prepare recommendations for decision (see item 3.3).
- (31) 3.1.6. Initiative Groups: Delegates may convene informal groups in the first week of the Assembly to take up particular points arising out of the program. Subject, time, and place of meetings are to be announced 24 hours in advance. Recommendations signed by their sponsors shall be referred to the Business Committee for determination of possible and then appropriate inclusion on the agenda or appropriate referral to a committee concerned.

3.2. Rules of Procedure, Agenda, and Time Schedule

- (32) 3.2.1. The rules of procedure, agenda, and time schedule shall be presented by the Executive Committee for discussion, possible amendment, and adoption by the Assembly.
- (33) 3.2.2. Subsequent amendments to the agenda may be made by the Business Committee with the consent of the Assembly. Proposals from delegates for amendments or additions to the agenda shall be directed to the Business Committee, which shall inform the Assembly of such proposals and of its recommendations (see also 3.1.6).

- (34) 3.2.3. The time schedule and order of business as presented by the Business Committee may be altered by common consent.

3.3. Assembly Committees and Working Groups

- (35) Nominations for membership of the committees listed below (including nomination for chairperson and, where needed, recorder) shall be presented by the Executive Committee to the first plenary session for election by the Assembly. The composition of the working groups shall be presented by the Business Committee to the Assembly for its approval at a later plenary session. Delegates and ex-officio participants are eligible for membership in Assembly committees and working groups. Appropriate LWF staff shall be assigned to assist them. Other Assembly participants may be requested by the Business Committee to serve as resource persons for committees and working groups, without vote. Chairpersons shall vote only in case of a tie.

3.3.1. Business Committee

- (36) The Business Committee shall consist of the outgoing Executive Committee and the chairperson of the Coordinating Committee.
- (37) As the steering committee of the Assembly, the Business Committee shall have general responsibility for the timetable and functioning of the Assembly, including plenary sessions, working groups, open hearings, and initiative groups.
- (38) The Business Committee shall make proposals for amendments to the agenda to the Assembly as circumstances may warrant (see 3.2.2).

3.3.2. Credentials and Elections Committee

- (39) This committee shall consist of a chairperson and eight members.
- (40) It shall examine the credentials and supervise the registration of all participants, and shall report to the plenary on the constituency of the Assembly.
- (41) It shall also supervise elections conducted during the Assembly, and, when asked by the chair, count votes taken on motions in the Assembly.

3.3.3. Minutes Committee

- (42) This committee shall consist of a chairperson and four members.
- (43) It shall supervise the recording of the minutes of the plenary sessions and certify them for approval at a subsequent plenary session.
- (44) The minutes of the last plenary or plenaries shall

be certified for approval at the first meeting of the Executive Committee following the Assembly.

3.3.4. Nominations Committee

- (45) This committee shall consist of a chairperson and 16 members.
- (46) It shall present to the plenary one or more nominations for the office of President of the LWF and the other positions on the Executive Committee, in accordance with the provisions of the LWF Constitution. Further nominations may be made from the floor, in writing, and signed by at least 10 delegates.
- (47) The Nominations Committee shall present its first report on nominations at least 24 hours before its final report is presented to the plenary.
- (48) After the first report, nominations from the floor may be received until the chairperson declares the nominations to be closed, which shall normally be at the end of the session following the one in which the first report was given.
- (49) When the nominations are closed, the Nominations Committee, after consulting with the delegates of the churches concerned regarding nominations made from the floor in order to ensure adequate church endorsement, shall incorporate such nominations in its list, making known its findings regarding the consultations with representatives of the churches concerned.

3.3.5. Coordinating Committee

- (50) This committee shall consist of a chairperson and eight members. It shall work in close consultation with the respective working groups.
- (51) The committee shall consider all recommendations and reports addressed to the plenary, including those from the Executive Committee, working groups, initiative groups, and individual delegates. It shall facilitate the work of the Assembly by examining each recommendation and report so as to ascertain:
- a. that each resolution and/or policy recommendation is clearly stated and appropriately presented (see 4.1.5.4.);
 - b. that there is no unnecessary duplication of points dealing with the same issue or concern;
 - c. that all groups adopt and maintain a simple but effective style of reporting;
 - d. that the most crucial insights, reference points, and concerns are articulated and highlighted;
 - e. whether or not resolutions and recommendations are in compliance with the Constitution and existing

policy of the Federation.

- (52) Where there is overlap or conflict between the reports of two or more working groups, or where substantial editorial changes appear to be necessary, the committee shall consult with the chairperson and rapporteur of the groups concerned. The committee shall have the right to make comments to the plenary concerning matters within the scope of its mandate, and, when necessary, to propose a voting procedure to deal with conflicting recommendations from working groups.
- (53) In addition, the Coordinating Committee shall propose to the Assembly a message to the member churches, general courtesy resolutions, resolutions of thanks, and other resolutions of a general nature as assigned by the Business Committee.
- (54) The committee may divide itself into subcommittees in order to work on several matters at the same time, and it may coopt persons to assist in drafting.

3.3.6. Working Groups

- (55) Each working group shall have a chairperson and rapporteur elected by the Assembly. In addition, the working group shall select two of its members who, together with the chairperson and rapporteur, shall form a drafting committee.
- (56) The detailed work of the Assembly on policy and program issues shall be the responsibility of the working groups. The reports of the working groups shall spell out concerns which require the attention of the Federation and recommend appropriate action to the plenary, e.g. approval of policy statements, recommendations to the Executive Committee regarding future work of the Federation, issuing a public statement, etc. (See 4.1.6.4.)
- (57) On matters within the mandate of the Coordinating Committee, the working groups, through the chairperson and rapporteur, shall consult with that committee. (See 3.3.5.)

4. ASSEMBLY PROCEDURES

4.1 Plenary Sessions

4.1.1. The Chairperson

- (58) The chairperson of a plenary session shall be the President of the LWF or a vice-president or other member of the Executive Committee designated by the President.
- (59) The chairperson shall convene the meeting; announce the order of business; guide the

proceedings; declare the opening and closing of debate on a matter; make suggestions as to actions which the plenary may wish to take; receive suggestions from the floor as to action or procedure; ensure observance of the applicable Rules of Procedure; call recesses and declare adjournments.

4.1.2. Translation and Interpretation

- (60) Full translation and interpretation facilities shall be provided for English, German, and French. Some interpretation facilities shall be provided for Spanish and the language of the country of the host church. A person may speak in some other language on condition that arrangements can be made for interpretation into English, German, French and the language of the host church.

4.1.3. Admission to Sessions

- (61) All Assembly participants shall be admitted to Bible study and worship, to open plenary sessions and to open hearings. Visitors shall be admitted as space permits. Participation in committee and working group meetings is limited to their members (see 3.3). However, working group meetings shall be open to the press unless a working group decides otherwise.
- (62) Closed sessions may be convened by the chairperson of the plenary at his/her discretion, or be called by majority vote of the Assembly upon a motion from the floor. The chairperson shall announce who besides the delegates and Executive Committee members may attend a closed session.

4.1.4. Right to Vote and to Speak

- (63) Only delegates shall have the right to vote in plenary sessions. Only delegates and Executive Committee members shall have the full right to speak in plenary sessions. Other ex-officio participants, official visitors, special guests, advisers, observer-consultants, and staff may be given the right to speak at the discretion of the chairperson.

4.1.5. Election of the President and Members of the Executive Committee

- (64) 4.1.5.1. Timing. Election shall take place in the plenary session following that in which the final report of the Nominations Committee was presented. The time for election shall be announced to the Plenary in writing at least one day in advance.
- (65) 4.1.5.2. Quorum. A minimum of 3/4 of the registered delegates shall be required for

voting to proceed.

(66) 4.1.5.3. If only one candidate is nominated: An affirmative majority shall be required for election. (An "affirmative majority" means more than half of the votes, with blanks and spoiled ballots counting as "no" votes.) If an affirmative majority is not achieved, the Nominations Committee shall be asked again to nominate one or more candidates.

(67) 4.1.5.4. If two candidates are nominated: An affirmative majority shall be required for election on the first ballot. If neither candidate achieves an affirmative majority, a second ballot shall be held. In the second ballot, the candidate with the greater number of votes shall be elected. In case of a tie, the chairperson shall draw lots to determine the winner.

(68) 4.1.5.5. If more than two candidates are nominated: An affirmative majority shall be required for election on the first ballot. If no candidate achieves an affirmative majority, a second ballot shall be held between the two candidates with the largest number of votes. In the second ballot, the candidate with the greater number of votes shall be elected. In case of a tie, the chairperson shall draw lots to determine the winner.

4.1.6. Rules of Debate

(69) All remarks shall be addressed to the chairperson.

4.1.6.1. Recognition to Speak

(70) A person desiring to speak (for or against an item under discussion such as a motion, recommendation or resolution; to a portion or portions of a document or report; to introduce an amendment to a motion, a substitute motion, or an additional recommendation or resolution) shall indicate this by handing to the chair the appropriate form indicating the exact purpose for which he/she wishes to speak. The person shall wait until recognized by the chairperson and then shall stand and first state his/her name, the name of his/her church, and the language he/she will speak.

(71) In general, speakers shall be recognized in the order in which requests are received. However, with the consent of the plenary, the chairperson may modify the

order to provide for the expression of various points of view within the time allotted.

- (72) No person shall speak more than once to the same item of discussion until all who wish to speak have been heard within the time allotted.

- (73) A delegate may at any time ask the chairperson for an explanation of unclear questions of procedure by calling for point of order. Such a request shall have precedence over other applications for the floor.

4.1.6.2. Time Limit on Speeches

- (74) Speeches shall be limited to three minutes, unless otherwise agreed upon by the Assembly. When the speaker's time is up, a bell shall be rung, and he/she shall be seated, unless the chairperson authorizes an extension of time.

4.1.6.3. Motions

- (75) Motions on agenda items may be proposed by delegates, Assembly committees or working groups. Motions by delegates must be proposed and seconded, and all motions must be handed to the chairperson in writing and read by the chairperson before a vote is taken.

- (76) The person presenting a report, document, recommendation or resolution to be debated and acted upon by the Assembly shall specify in a provisional motion the Assembly action which is proposed (see 4.1.6.4). This motion proposing action shall not be debated until there has been full discussion, within the time limit prescribed in the schedule, of the content of the report, document, recommendation or resolution.

4.1.6.4. Possible Assembly Actions

- (77) Motions may be made to take the following actions on reports, statements, messages, recommendations and resolutions:

- (78) to receive a report, statement, message, etc.: the Assembly recognizes that it has knowledge of the matter but does not state whether it agrees or disagrees with the opinions expressed therein;

- (79) to adopt a report, statement, message, etc.:

the Assembly declares itself in agreement with the opinions expressed therein (see public statement, 4.1.6.7);

(80) to adopt a motion, recommendation, or resolution: the Assembly declares its approval of the proposal and orders that the necessary action be taken to carry it out;

(81) to refer a matter back to the committee or working group presenting it: the Assembly indicates that what is presented is not acceptable and that it wishes the committee to refine or change the substance in light of the discussion that has taken place; the Assembly may indicate specifically what changes it desires;

(82) to transmit for a purpose to a body or group: the Assembly declares that it wants that which is transmitted brought to the attention of the particular body or group for its information, study, opinion, action, etc.

4.1.6.5. Substitute Motions and Amendments from the Floor

(83) At the time a motion proposing action is open for discussion, substitute motions or formal amendments from the floor shall be admissible.

(84) Substitute motions shall be considered simultaneously with the original motion. If there are several substitute motions with reference to one item on the floor, the chairperson shall decide which motion proposes the most substantial change, and that motion shall be discussed and voted upon first.

(85) In the course of the debate editorial amendments may be made by common consent. Substantial amendments to any motion shall be voted upon before the motion. Only one amendment shall be considered at a time.

(86) In case of uncertainty concerning the proposed action, it is the duty of the chairperson to give a clarifying ruling.

4.1.6.6. Closing Debate

(87) When the time allotted in the schedule of debate on a report, document, recommendation or resolution has expired, the chairperson shall put the question, "Shall we conclude this debate and proceed to the consideration of what action shall be tak-

en on this (report) (document)
(recommendation) (resolution)?"

- (88) A motion to close debate may be made from the floor. Such motion takes precedence over further proceedings. After the motion to close the debate has been seconded, the secretary shall read the names of those who had asked to speak but have not been heard. The chairperson shall then put the question. A two-thirds majority of those voting is required to close the debate in this manner.

4.1.6.7. Voting on Motions.

- (89) A minimum of one half of the registered delegates shall be required for voting to proceed. An affirmative majority of those voting shall be required to pass a motion. Abstentions and votes not clearly affirmative shall be counted as "no" votes. In case of a tie, the motion is lost. If the chairperson is a delegate, he or she shall be entitled to one vote.

- (90) In wishing to adopt a public statement, thereby making the statement its own, a two-thirds majority of those voting is required. The chair shall announce that this shall be the case before the vote is taken. When the statement pertains in a special way to a church or a country of a church its delegates shall be consulted during preparation.

- (91) A motion that has been passed or defeated may be reconsidered at the request of a delegate who has voted with the majority, provided that a two-thirds majority of those present and entitled to vote favor such reconsideration.

4.1.6.8. Editorial Changes

- (92) Final disposition of a report or document by the Assembly shall not preclude necessary editing which shall take into account any approved editorial suggestions made in the course of debate.

4.1.6.9. Rulings by the Chair

- (93) The chairperson shall rule on matters not covered by these Rules of Procedure.
- (94) A delegate may challenge the ruling of the chairperson, in which case the ruling shall be subject to confirmation by majority vote. If the ruling is defeated, the

chairperson shall confer with the LWF Officers and then present their common proposal for vote.

4.2 Other Sessions

- (95) The rule of debate for Assembly plenary sessions shall be followed in all other sessions which deal with recommendations or resolutions, unless those present agree on simplified procedures. Only limited translation and interpretation will be provided in non-plenary sessions.

DISTRIBUTION OF STEWARDS AND PARTICIPANTS IN PAYG.

REGION:	T.	Y.D.	S.	Y.P.	*Nordic delegates
AFRICA	22	6	5	11	Denmark - 3
ASIA	24	3	5	16	Finland - 3
NORTH AMERICA	22	8	6	8	Norway - 2
LATIN AMERICA	13	2	3	8	Sweden - 4
WESTERN EUROPE	29	22*	6	1	-----
ECUMENICAL P.	15				12
	-----	-----	-----	-----	
	125	41	25	44	FRG - 8 allocated 6 actual

Proposal for distribution of stewards and
participants in PAYG - North America and
Western Europe

	S.	Y.P.
US (including LCA - Canada section)	5	7
Canada	1	1
	-----	-----
	6	8
WESTERN EUROPE		
Evang. L.C. of France	1	
Evang. C. of Iceland	1	
Evang. L.C. in Italy		1
Evang. L.C. in the Kingdom of N.	1	
German National Committee	3	
(preferably from churches without youth delegates)	-----	-----
	6	1

PROPOSAL

We recommend that the number of stewards be increased by four(4)
from the following churches:

Denmark	1
Finland	1
Norway	1
Sweden	1

	4

ASSEMBLY COMMITTEE MEETING - JANUARY 1984

MINUTES OF AGENDA ITEM ON NAMES FOR
KEYNOTE ADDRESS, PRESENTATIONS, REACTIONS AND BIBLE STUDIES

At their Geneva meeting last summer the Officers recommended names for the key-note address and major presentations at the Assembly, and asked the General Secretary to approach the individuals concerned.

Building on those who had accepted assignments, the Assembly Committee now

RECOMMENDED:

FOR THE KEY-NOTE ADDRESS

one of the following in this order:

Klaus Peter Hertsch (GDR/Professor of Practical Theology)
John Vikström (Finland/Archbishop)

FOR THE FIRST MAJOR PRESENTATION: HOPE FOR CREATION

Presentation

Emmanuel Abraham (Ethiopia - has undertaken the assignment)

Reactors

one of the following in this order:

Tapani Ruokanen (Finland/Theologian and writer
Heino Falcke (GDR/Dean in Erfurt/in on the Boston conference)

Other names from the discussion

Krister Stendahl (See also under Key-note address)
Per Lönning (Norway/Prof. at the Ecumenical Institute, Strasb.)
Helge Brattgard (Sweden/Bishop)(See also under Bible studies)
Irene König (DDR/Oberkirchenrätin)(See also under Bible studies)

FOR THE SECOND MAJOR PRESENTATION: HOPE FOR HUMANKIND
(EMPHASIS ON PEACE)

Presentation

Carl-Friedrich von Weizsäcker (GFR - Has undertaken the assign.)

Panel of reactors

Walter Altmann (Brazil/Professor of Systematic Theology)
T. Simon Farisani (South Africa/Dean)

Inga Thorsson (Sweden/Disarmament expert also in UN contexts)
Mihaly Simai (Hungary/Professor)
(von Weizsäcker to round off briefly after the panel)

Other names from the discussion

Christa Leweck (GDR/Oberkirchenrätin)
Gottfried Brakemeier (Brazil/Professor NT Theology)
Chong Chee Pang (Singapore/Professor Trinity Theol. College)
(See also under Bible studies)
Anne Marie Schönherr (GDR/Pastor)
Soritua Nababan (Indonesia/Gen. Sec. Council of Churches)
(See also under Third and Fourth major presentations)
Alvarado Gomez (El Salvador/Pastor)(See also under Bible studies)
Mary Solberg (USA/Engaged in relief work in El Salvador)
Gunnar Stalsett (Norway/Gen. Sec. of Norwegian Bible Society)

FOR THE THIRD MAJOR PRESENTATION: HOPE FOR THE CHURCH
(EMPHASIS ON MISSION)

Presentation

Margaret Wold (USA - has undertaken the assignment)

Reactors

Jose B. Fuliga (Philippines/Dean of the Lutheran Theol. Seminary
and former President of the church)
Zephania Kameeta (Namibia/Vice President of the church)
Gunleik Seierstad (Norway/Gen. Sec. of the Santal Mission)

Other names from the discussion

Eliewaha Mshana (Tanzania/Bishop)
Abisai Shejavalu (Namibia/Gen. Sec. of the Council of Churches)
Soritura Nababan (see also under Second and Fourth major pres.)
William Leshner (USA/President of Luth. School of Theol. Chicago)

FOR THE FOURTH MAJOR PRESENTATION: HOPE FOR THE CHURCH
(EMPHASIS ON ECUMENICS)

Presentation

one of the following in this order:

William Lazareth (USA/Pastor, former Director of Faith and Order)
Krister Stendahl (See also under Key-note address)

Reactor

Soritura Nababan (See also under Second and Third major presen.)

Further

it is hoped that Johannes Cardinal Willebrands will be able
to accept an invitation to give a presentation in this area to
the Assembly.

Other names from the discussion

George A. Lindbeck (USA/Professor of Historical Theology)
Augusto A. Kuhnert (Brazil/Church President)
Mikko Juva (Finland/former Archbishop and LWF President)
Eduard Lohse (GFR/Bishop)
Pierre Duprey (Rome/Head of the Secretariat on Christian Unity)

BIBLE STUDIES

It is recommended that the 12 Bible studies be given by 11 different persons, with a youth group responsible for one study. If this pattern is adopted, it will be necessary later to check what texts should be assigned in each case. The following list recommends names without considering the texts.

Manas Buthelezi (South Africa/Bishop, Pres. S. Afr. Council
of Churches)
Medado Gomez (See also under Second major presentation)
Youth group (supervised by the Youth Desk)
Choong Chee Pang (See also under Second major presentation)
Geir Gundersen (Norway/Pastor)
Gottfried Brakemeier (Brazil/Professor of NT)
Karoly Pröhle (Hungary/Professor of Systematic theology)
Munshi M. Tudu (India/President United Ev. Lutheran Church)
Käte Mahn (GFR/Superintendent)
Helge Brattgard (See also under First major presentation)
Danielle Ostertag (France/Pastor)
Martha Stortz (USA/Professor of Social ethics)

Other names from the discussion

Tibor Fabiny (Hungary/Professor of Church History)
Allan Boesak (South Africa/Pres. World All. of Ref. Churches)
Roy Haerisville (USA/Professor of NT, Luther Northwestern)
Maria Luisa Rückert (Brazil/Pastor)
Albert Klein (Roumenia/Bishop)
Kalle Kalikasima (Estonia/Dean of the Theol. Seminary)
Kathleen Herty (USA/Educator)
Daniel Chow (Hong Kong/Professor of NT, Hong Kong Theol. Coll)
Paul Wee (USA/Gen. Sec. Lutheran World Ministries)
Naohiro Kiyoshige (Japan/Prof. of NT, Pres. of the Theol Coll.)
Daniel Trejo (Mexico/Church President)
Jörg. Zink (GFR/Pastor and writer)
Eduard Lohse (See also under Fourth major presentation)
Günter Krusche (GDR/General Superintendent)

OTHER NAMES FROM THE DISCUSSION

Aida Haddad (Jordan/Leader of the women's work)
Anne-Marie Thunberg (Sweden)
Beate Stierle (GFR/Leader of a Predigerseminar)
Christoph Klein (Roumenia/Professor of NT)
Elizabeth Bettenhausen (USA/Professor of Social Ethics)
K. Rajaratnam (India/Gen. Sec. of United Ev. Luth. Church)
Judah Kiwovele (Tanzania/Bishop)

It was further

RECOMMENDED

- that if some of the people who were chosen were unable to undertake the assignment, others from the same region should be approached, preferably using the list of other names from the discussion.

In this connection it was noted that Krister Stendahl had been named in a number of contexts as a strong candidate.

- that two special advisers be appointed in the area of peace concerns:

Tapani Ruokanen (Finland/Theologian and writer)
Egil Aarvik (Norway/Chairman of the Nobel Peace Prize Committee)

THE RECOMMENDATIONS OF THE SUB-COMMITTEE WOULD GIVE THE FOLLOWING DISTRIBUTION OF CONTRIBUTORS

	Keynote, and Major presentations/ Reactions	Bible studies
Europe West	2	3
Europe East	3	2
North America	2	1
Latin America	1	2
Africa	3	1
Asia	2	2
Youth	-	1
Women	2	3

ASSEMBLY COMMITTEES

<u>NAME</u>	<u>COUNTRY/CHURCH</u>	<u>CHAIRPERSON & SEX</u>
<u>I. CREDENTIALS AND ELECTIONS COMMITTEE</u>		
Mrs. Addis Maria Botcho	Ethiopia	woman
Dr. Thomas Batong	Philippines	
Rev. Raul Denuncio	Argentina	
Mr. Walter Schultz	Canada	
Ms. Peggy Weaver	USA, ALC	woman/youth
Ms. Birgit Damgaard	Denmark	woman
Mr. Karlheinz Brandenburg	FRG, ELC Bavaria	chairperson/youth
Rev. Lajos Szabo	Hungary	youth
Mr. Pascal Haller	France	
<u>II. MINUTES COMMITTEE</u>		
Mrs. Susannah Telewoda	Liberia	woman
President Tsutomu Mori	Japan, JELC	
Dr. William G. Rush	USA, LCA	
Rev. Irene König	GDR, ELC Saxony	chairperson/woman
Dr. Carl Reinhold Brakenheim	Sweden	
<u>III. NOMINATIONS COMMITTEE</u>		
Dr. Dorothy Marple	USA, LCA	chairperson/woman
Dr. Emmanuel Abraham	Ethiopia	
Dr. Albrecht Hege	FRG, ELC Wuerttemberg	
Dr. Ambrose Moyo	Zimbabwe	
Rev. Palti M. Sihombing	Indonesia, HKBP	
Bishop Munshi Tudu	India, Northern ELC	
President John Chiu-Man Tse	Hong Kong, ELC	
Rev. Stefan Schaller	Chile	
Ms. Renate E. Siebert	Brazil	woman/youth
Rev. Theodore Jacobsen	Canada	
Dr. Lloyd Svendsbye	USA, ALC	
Rev. Annette Nuber	FRG, ELC Oldenburg	woman
Ms. Ling M. Andersen	Norway	woman/youth
Bishop Helge Brattgard	Sweden	
President Kurt Domsch	GDR, ELC Saxony	
Bishop Jonas Kalvanis	USSR, ELC Lithuania	
Ms. Hanna Brunow-Franzoi	Italy	woman
<u>IV. CREDENTIALS AND COURTESY COMMITTEE</u>		
Dr. Soritua Nababan	Indonesia, HKBP	chairperson
President Horst Göldner	FRG, Northelbian ELC	
Ms. Kathryn Baerwald	USA, ALC	woman

Bishop Manas Buthelezi
Ms. Paivi Luumi
Rev. Augusto E. Kunert
Rev. Zuzana Szpakova
Bishop Gyula Nagy
Ms. Christina Rogestam

South Africa, ELCSA
Finland
Brazil
CSSR, Silesian EC
Hungary
Sweden

woman

woman/youth

ASSEMBLY ISSUES - AS OF FEBRUARY 6TH 1984

1. Mission and evangelism today.

- (1) - Mission theology and practice.
- (2) - Mission in the context of secularization and modernization.
- (3) - Mission and the challenge of today's religions.

2. Worship and Christian life.

3. Enabling ministry.

- (1) Ministry by all baptized believers.
- (2) Participation of people with disabling conditions.
- (3) Educating the people of God.

4. Ecumenical commitment and Lutheran identity.

- (1) Baptism, Eucharist and Ministry.
- (2) Significance of the interconfessional dialogs of the LWF.
- (3) Lutheran commitment to church unity - goals and means.
- (4) Self-understanding and task of the LWF today.

5. Relating to the information age.

6. Partnership of women and men in church and society.

7. Youth in church and society.

8. Toward economic and social justice.

- (1) Overcoming poverty and hunger.
- (2) Seeking economic and social justice.

9. Caring for God's endangered creation.

10. Racism in church and society.

11. Promoting human rights (civil, political and religious).

12. Christian life in different social systems.

13. Our responsibility for peace.

- (1) - Biblical and theological affirmations.
- (2) - Peace and justice: East-West, North-South.
- (3) - Proposals for local and international church actions.

10 Jan. 1984

Joan Lofgren/Alf Idland

PRE-ASSEMBLY YOUTH GATHERING PREPARATIONS

We are very grateful to the Lutheran Church in Hungary for offering to host the Pre-Assembly Youth Gathering, and for its increasing role in the preparations. We hope the Youth Gathering will be a witness to overcoming barriers and will strengthen the young people coming to Budapest as they return to their home churches.

Although there are only two of us working full-time as staff for the Pre-Assembly preparations, many others from the host church and among the Geneva staff (Local Arrangements Committee, Staff Committee and Youth Task Force, International Preparatory Committee) have devoted much time to the preparations, and for this we are also very grateful. We are especially thankful also for Rev. Reuss' assistance in many aspects of our planning.

I. GENERAL INFORMATION

1. Dates: 12-20 July, 1984
2. Location: University for Technical Sciences, Budapest
3. Participants: 250 young people, 17-30,
half from Eastern Europe, 10% ecumenical
 - a. Youth Delegates
 - b. Stewards
 - c. Other Participants

The member churches have been very slow in returning their applications for the Youth Gathering. Hopefully, the final list of participants will be ready in February.

4. Theme: "In Christ, The Future is Now"

(A competition for designing a symbol of the theme is being arranged by the host church.)

5. Preparations: Staff: Ms. Lofgren, Rev. Idland, DCC International Committee, Local Arrangements Committee Geneva Staff Committee.

In October we had a meeting of the Local Committee preparing the Pre-Assembly Youth Gathering. We toured the facilities to be used for the Gathering (meeting rooms, dormitory, etc.) and were pleased with the possibilities.

The International Preparatory Committee will have its final meeting the first week in March, hosted by the GDR National Committee, in East Berlin.

II. PROGRAM

1. Bible Studies (Allan Boesak) based on texts related to the theme and issues.
2. Group Work on the following issues:
 - Peace and Justice (also two plenary presentations)
 - Christian Witness in Various Contexts (also panel presentation) on socialist, capitalist, Muslim, Buddhist contexts.
 - Role of Youth in the Church (including slide present.)
 - Human Relationships (Marriage, Family, etc.)
 - Identity (before God, as youth)
3. Workshops ("interest groups") on variety of topics, such as women's questions, leadership training, communication, new ideas for music and worship.
4. Worship Life (enhanced by the results of the Worship Festival in Paris in April)
5. Music - songbook, a group to teach songs (Tentatively invited: Gerhard Schoene, GDR, and Fjedur, a Swedish Group)
6. Preparation for the Assembly (all will receive Assembly reading materials before coming to Budapest.)
7. Host church involvement

The opening worship will be planned by the Local Committee and local youth will be invited to attend.

The Youth Gathering participants will visit various congregations on Sunday, July 15.

Local Hungarian youth will be involved at certain points during the Gathering, and the local committee will plan activities to inform the participants about the situation of the churches in Hungary.

8. Visitation Program: GDR (50 people), Czechoslovakia (15 people). Poland (10) and Yugoslavia (10) are also likely possibilities.

Work on the visitation program connected to the Youth Gathering is progressing. We are now arranging for small groups to visit the member churches and ecumenical organizations in the GDR and in Czechoslovakia. Hopefully, the visitation will deepen the experience that will lie ahead for the participants in Budapest. Joan's recent visit to Czechoslovakia recent conversations with Dr. Tschoerner in Geneva were helpful in the planning.

9. Audio-visual presentation

We are working out, with youth contacts in the member churches, an audio-visual presentation on youth in the LWF, being prepared for the Youth Gathering. We are requesting slides and information for the content of the script. Laurids Korsgaard, the COC youth adviser, is helping to coordinate the project.

10. Resource People

Invitations have been made to several people, but they are not as yet final. The group of resource people will function in various capacities, in issue groups, interest groups, in worship and leadership training. We are especially looking for those people already planning to attend the Assembly.

III. STYLE OF THE PRE-ASSEMBLY YOUTH GATHERING

1. Diversity of voices to be raised

The power in our meeting will be in part in the witness we can make in overcoming defensiveness, sharing what we feel is our witness in our particular context. No monolithic consensus is expected, but instead a free exchange of ideas, experiences.

2. Unity as Christians, as youth

Although there will be a diversity of voices, there will also be a unity celebrated as Christian youth, which we can especially celebrate in worship. It is likely there will also be issues to which we can speak in one voice, to the Assembly and the LWF churches.

IV. LINK TO THE ASSEMBLY

1. Formal:

Public Event one evening in the Assembly on Youth

Youth in Church and Society Working Group

Participation of Youth Delegates in Assembly

2. Informal:

Assembly issues will be raised at the PAYG, and concerns could be channeled through youth delegates

Presence of Youth: Finances willing, all of the "other participants" at the Youth Gathering will be able to stay for the Assembly as visitors. In addition, we anticipate a large number of young people will come to the Assembly as visitors, in youth groups or with their families.

Youth contribution to the visitors program: where possible, youth can lead music or other parts of the program.

REPORT OF THE CONSTITUTION COMMITTEE

Members Attending: Mr. Horst Göldner (Chairperson)
Dr. Emmanuel Abraham
Rt. Rev. Dr. James R. Crumley, Jr.
Rev. Karl Gottschald
Rt. Rev. Dr. Paavo Y.A. Kortekangas
Rt. Rev. Daniel P. Rapoo
Dr. B.V. Subbamma

Other Exec. Comm. Rt. Rev. Dr. Andreas Aarflot
Members Present: Rev. Sibrand Siegert
Adviser: Rev. Ulrich von Brück
Staff: Dr. Carl H. Mau, Jr.
Mr. Ralston H. Deffenbaugh, Jr.
Dr. Yoshiro Ishida
Dr. Anza A. Lema
Rev. George Posfay
Dr. Eugene Ries
Dr. Rainer Stahl

1. INTRODUCTION

- (1) With this report, the Constitution Committee completes its work, commending several constitutional amendments to the Executive Committee for its endorsement and transmittal to the Seventh Assembly. Among the major proposed amendments are:

- * a new category of relationship to the LWF ("recognized" churches, councils, and congregations),
- * a statement regarding our community (LWF member churches to understand themselves as being in pulpit and altar fellowship with each other),
- * a change in the time of election of the General Secretary (from immediately after an Assembly to the year following an Assembly),
- * expansion of the number of Executive Committee members, and also of the number of Officers.

- (2) The Committee also recommends that the Executive Committee approve certain amendments to the Constitution and By-Laws of the Lutheran Foundation for Inter-Confessional Research (Strasbourg Institute).

2. CONSTITUTIONAL AMENDMENTS

2.1 Pulpit and Altar Fellowship Among Lutheran Churches (Article III (1).)

- (3) In 1982, the Executive Committee discussed the desirability of having an article providing for member churches of

the Federation to be in pulpit and altar fellowship with each other. In response to this concern, the Committee

- (4) RECOMMENDS that the following language be added to the end of Article III (1) ("Nature"):

The member churches of the Lutheran World Federation understand themselves to be in pulpit and altar fellowship with each other.

- (5) It was noted that the term "pulpit and altar fellowship" is a term of art and thus the word "fellowship" was used rather than "community".

2.2 Functions of the LWF (Article III (2).)

- 2.2.1 In 1982, the Executive Committee voted that Article
(6) III (2) (c) be amended as follows (new language is written in CAPITALS and language to be deleted is in (parentheses)):

Develop COMMUNITY (fellowship) and cooperation in study among Lutherans.

- (7) and that Article III (2) (d) be amended as follows:

Foster Lutheran interest in, concern for, and participation in THE ecumenical movement(s).

- 2.2.2 In 1982, the Committee was requested to work out proposed
(8) rewording and coordination of other clauses of Article III (2), in order to reflect the call to proclaim the Gospel and to serve the whole human being. In response, the Committee

- (9) RECOMMENDS that Article III (2) (e) be amended as follows:

Support Lutheran churches and groups as they endeavor to CARRY OUT THE MISSION GIVEN BY THE TRIUNE GOD TO THE CHURCH (meet the spiritual needs of other Lutherans and to extend the Gospel).

- (10) and RECOMMENDS that Article III (2) (f) be amended as follows:

HELP (Provide a channel for) Lutheran churches and groups, AS A SHARING COMMUNITY, to SERVE (help meet) HUMAN NEED (physical needs) AND TO PROMOTE SOCIAL AND ECONOMIC JUSTICE.

2.3 Membership (Article IV.)

- (11) In 1982, the Executive Committee approved in principle a new article in the Constitution (Article IV (2)) which introduces different forms of participation in the work of the LWF. The Committee

- (12) RECOMMENDS that the following language be adopted in Article IV to implement this:

IV. MEMBERSHIP AND OTHER FORMS OF AFFILIATION

1. Member Churches

(Present text of Article IV.)

2. Recognized Churches, Councils, and Congregations

The Lutheran World Federation may recognize as eligible to participate in the work of the Federation non-member churches, councils, or congregations which accept the doctrinal basis set forth in Article II of this Constitution. The granting, conditions, and continuation of such recognition shall be governed by the By-Laws.

- (13) In 1982, the Executive Committee further asked that the Constitution Committee present appropriate By-Laws to the next meeting. A draft is to be found in section 3.4 of the draft By-Laws attached hereto. (It is to be noted that these draft By-Laws are submitted only as an illustration; actual By-Laws could only be adopted by the new Executive Committee at the earliest in 1985.)

2.4 Expansion of the Executive Committee and Increase in the Number of Officers (Article VII.)

- 2.4.1 Executive Committee. The LWF has received requests from Asia, Latin America and North America for increased representation on the Executive Committee. Given the fact that there are approximately as many Lutherans in Asia as in Africa, and given that Asia has more member churches, it was felt that Asia should also have 5 Executive Committee members, instead of the 4 at present. Latin America presently has 2 members; church size would indicate that one member would come from Brazil and the other from either Argentina or Chile. There is a desire for another member so that other churches in the region may also be represented. From North America came the request for an Executive Committee member for the Association of Evangelical Lutheran Churches (AELC). When the new Lutheran church in the United States is formed, this new member would be one of those coming from that church.
- (14)
- (15) These requests could be granted either by expanding the Executive Committee or by reducing representation from other regions. The Committee felt that these requests had merit and that it would not be realistic to reduce representation of other regions. Granting these requests would be more in the nature of making adjustments to the representation decided at Dar-es-Salaam, rather than a large expansion of the Executive Committee. With one dissent (based on the ground that Executive Committee was already large enough and should not be expanded), the Committee
- (16) RECOMMENDS that Article VII (1) of the Constitution be amended, with the number "twenty-nine" changed to "thirty-

two". This would result in an Executive Committee of 33 members, including the President.

2.4.2 Officers. Considering the increasingly important role assigned to the Officers, and considering the strong desire of many member churches for regional representation in LWF structures, the Committee discussed an increase in the number of Officers. If there were seven Officers, then one could be chosen from each of the seven regions (i.e, Western Europe, Nordic Europe, Eastern Europe, Africa, Asia, Latin America, North America). Under the present system, at least two of those regions are unrepresented among the Officers. The Committee

(18) RECOMMENDS that Article VII (2) be amended to increase the number of Vice-Presidents from three to five.

2.5 Matters Relating to the General Secretary
(Articles XI and VII.)

2.5.1 Term of Office. In 1982, the Executive Committee voted that the first sentence of Article XI be amended so as to provide a fixed five-year term for the General Secretary.

(19) Upon further reflection at the suggestion of the Officers, the Committee would recommend that the General Secretary not be elected for a fixed five-year term but rather be elected to serve from the year after an Assembly until the year after the next Assembly. The Committee gave weight to the arguments that (1) the General Secretary should be particularly responsible for the implementation of an Assembly's decisions, and that this responsibility would be clearly underlined by tying the General Secretary's term to the Assembly cycle; (2) the new Executive Committee should have the full responsibility for search and election of the General Secretary; (3) the outgoing and incoming General Secretaries should have reasonable time within which to arrange their affairs for an orderly succession and transition.

(20) The Committee also discussed the provision which states that the General Secretary shall work under the "general supervision" of the President. Some members felt that it was unrealistic to expect a President to be able to exercise supervision over someone far away, and that the provision should perhaps be changed to "in consultation" or dropped entirely.

(21) Finally, the Committee discussed the use of the word "elect", and whether "appoint" might be better. Evidently, the election concept means different things in different cultures, and there have been questions in the past about the validity of elections in which only one candidate is put forward. The Committee concluded that the term "elect" should remain when one considers the selection of the General Secretary. The term gives the selection more weight and ensures that each Executive Committee member will be able to vote either for or against. The Committee also suggested that the By-Laws include a provision that there need not necessarily be more than one can-

didate nominated to the Executive Committee.

- (23) In summary, the Committee
RECOMMENDS that Article XI be amended as follows:

Article XI. GENERAL SECRETARY

BEFORE DECEMBER 31 OF THE YEAR (Immediately) following (the close of) each Assembly, the Executive Committee shall elect a General Secretary, (who shall devote full time to this office and who shall serve until the close of) WHOSE TERM SHALL END DURING THE YEAR AFTER the next Assembly. The General Secretary shall be responsible to the Executive Committee. It shall be the General Secretary's duty to carry out the decisions of the Assembly and of the Executive Committee (under the general supervision of the President) and to report through the Executive Committee to the Assembly of the Federation.

- 2.5.2 Termination. In 1982, the Constitution Committee noted
(24) that there is presently no clear rule for relieving a General Secretary of his/her duties before the end of the term. The Committee felt that such a provision was necessary, although hopefully such an unusual and serious action would never have to be taken. The Committee

- (25) RECOMMENDS that Article VII (3) be amended as follows:

3. The Executive Committee shall conduct the business of the Lutheran World Federation in the interim between Assemblies, shall encourage the formation and work of national committees and receive annual reports from them, shall elect a General Secretary and prescribe the duties of that office. THE EXECUTIVE COMMITTEE MAY TERMINATE THE SERVICES OF THE GENERAL SECRETARY BY A TWO-THIRDS VOTE. IT shall make a full annual report (including complete financial statements) to all Member Churches, may establish commissions and/or committees not otherwise provided for, shall appoint the membership for the commissions and such committees, and shall represent the Federation in all external relations.

- (26) The Committee also recommended that the By-Laws should include procedures and rules for disciplining, dismissing or declaring incompetent a General Secretary. For example, a General Secretary should not be dismissed without cause.

2.6 Constitutional Ambiguity (Article XIII.)

- (27) In 1982, the Executive Committee voted that the last sentence of the English text of Article XIII be amended as follows, so as to clarify an ambiguity:

Amendments so made shall become effective one year after their adoption by the Assembly unless objection has been filed with the Executive Committee by (Churches embracing in aggregate) one-third of the (constituency) MEMBER CHURCHES of the Federation.

2.7 By-Laws (Article XIII.)

- (28) In 1982, the Executive Committee decided that it was its sense that By-Laws should be developed for the procedures of the LWF, and the Constitution Committee was directed to draft proposed By-Laws and to provide for the Executive Committee a wording of Article XIII of the Constitution at the same time.
- (29) For illustrative purposes, draft By-Laws are attached. This Executive Committee would not adopt the By-Laws. Rather, they would be considered and adopted by the next Executive Committee no sooner than 1985, after approval of the constitutional amendment providing for By-Laws. As such an amendment, the Committee
- (30) RECOMMENDS that Article XIII be amended as follows:

XIII. AMENDMENTS AND BY-LAWS

1. Amendments

(Present text of Article XIII, as amended to remove the ambiguity (see 2.6 above).)

2. By-Laws

The Executive Committee may adopt By-Laws not inconsistent with this Constitution for the conduct of the business of the Lutheran World Federation. Such By-Laws may be adopted, amended or suspended by simple majority.

3. AMENDMENTS TO THE CONSTITUTION AND BY-LAWS OF THE LUTHERAN FOUNDATION FOR INTER-CONFESSIONAL RESEARCH (Strasbourg Institute)

- (31) At its meeting of March 8-11, 1983, the Board of Trustees of the Strasbourg Institute for Ecumenical Research proposed several amendments to the constitution and by-laws of the Lutheran Foundation for Interconfessional Research. These are appended hereto, together with the current constitution and by-laws. In order for these amendments to take effect, they must be approved by the LWF Executive Committee.
- (32) Rev. von Brück, President of the Board of Trustees of the Strasbourg Institute, outlined the proposed amendments for the Committee. These are the first amendments proposed by the Board of Trustees in the 20 years of the Institute, and deal mainly with selection and term of Board members, as well as with the clarification of certain ambiguities.

The Committee noted that the proposed amendments do not affect the Foundation's close relationship to the LWF, nor do they threaten any interests of the LWF. The Committee

- (33) RECOMMENDS that the LWF Executive Committee approve the amendments to the Constitution and By-Laws of the Lutheran Foundation for Inter-Confessional Research which were proposed by the Foundation's Board of Trustees at its meeting of March 8-11, 1983.

* * *

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THE LUTHERAN WORLD FEDERATION
BY-LAWS

(Adopted by the Executive Committee, , 1985.)

1.0 LEGAL STATUS AND HEADQUARTERS

1.1 Legal Status

The Lutheran World Federation (the "Federation" or the "LWF") shall be a non-profit association incorporated and registered under Article 60 and following of the Swiss Civil Code.

1.2 Headquarters

The headquarters of the Federation shall be located in the Canton of Geneva, Switzerland.

2.0 NATURE, FUNCTIONS AND SCOPE

2.1 Nature Of The LWF Within The Ecumenical Movement

The member churches of the LWF affirm that they are part of the one, holy, catholic and apostolic Church. At the same time, they constitute a distinctive fellowship of churches, united by common confessions and a common history. The LWF is an instrument and an expression of this distinctive fellowship, assisting its member churches in carrying out their tasks in proclamation and service, while also fostering Lutheran interest in, concern for, and participation in the ecumenical movement.

As other Christian world communions, the member churches of the LWF share together not only the general tradition, common to all Christian churches, but also distinctive traditions which have grown out of spiritual crises in the history of the church. They desire to bear witness to specific convictions which they consider essential for the life of the whole Church of Christ.

(from Aide-Memoire of WCC/LWF Consultation, Ex. 10.2.3 (para. 8-9), 1981 Executive Committee Minutes.)

MEMBERSHIP

3.0 MEMBERSHIP

3.1 Membership Application Procedure

A church applying for membership shall supply the General Secretary with:

- a. a completed application form;
- b. minutes of the church's appropriate decision-making body evidencing that the church accepts the LWF Constitution and wishes to apply for membership;
- c. the constitution of the church;
- d. a brief statement of the history and background of the church;
- e. such other information as the General Secretary may require.

3.2 Criteria For Evaluating Membership Applications

Among the factors to be considered in evaluating membership applications are:

- a. the church's own doctrinal basis;
- b. the church's acceptance of the doctrinal basis of the LWF;
- c. the church's independent and autonomous identity;
- d. the existence of other member churches in the particular country or area and the views of those churches concerning the application;
- e. the church which applies for membership should normally consist of more than one local congregation.

3.3 Termination And Continuation Of Membership

A church's membership in the LWF terminates upon the occurrence of one of the following events:

- a. Reception by the General Secretary of written notice of the church's withdrawal from the Federation.
- b. Majority vote of the Assembly.
- c. The church ceases to exist; for example, by merger.

If a merger takes place involving only member churches, the new church may affirm that it wishes to belong to the Federation and on the basis of that affirmation it will be considered a member church.

3.4 Recognized Churches, Councils, And Congregations

3.4.1 Application

Churches, councils, and congregations which accept the doctrinal basis set forth in Article II of the Constitution, or in which are included congregations which accept the doctrinal basis, may apply for recognition by the Federation. They shall apply in the same manner as churches applying for membership, except that in addition they shall supply a statement of reasons why recognized status, rather than membership, is being sought.

3.4.2 Definitions

1. A Recognized Congregation is a congregation which:
 - a. has a distinctively Lutheran character in its constitution and practice;
 - b. has an independent and autonomous identity;
 - c. exists in a country where there is at time of recognition no LWF member church, or in which each such member church has been consulted prior to recognition; and
 - d. has been recognized by the LWF pursuant to the procedures set forth in these By-Laws.
2. A Recognized Church or a Recognized Council:
 - a. has a distinctively Lutheran character in its constitution and practice, or includes member congregations or churches which have such a character;
 - b. exists in a country where there is at time of recognition no LWF member church, or in which each such member church has been consulted prior to recognition; and
 - c. has been recognized by the LWF pursuant to the procedures set forth in these By-Laws.

3.4.3 Granting And Termination

Recognition may be granted by vote of the Assembly or the Executive Committee. Recognition may be terminated by vote of the Assembly or the Executive Committee, by withdrawal, or by lapse at the end of the period of recognition.

3.4.4 Rights And Privileges

Recognized churches, councils, and congregations shall be entitled to participate in programs of the Federation and shall receive invitations to send non-voting representatives to the Assembly.

3.4.5 Periodic Review And Re-application

A renewal application for recognition shall be required:

- a. after the occurrence of a specific condition as may be indicated in the original recognition, or
- b. in any event at least every five years.

The General Secretary shall periodically review the situation of recognized participants, exploring with them their fuller integration into the life and work of the Federation and the possibilities of their becoming members, if eligible. One year before the Assembly, the General Secretary shall report to the Executive Committee on these matters.

3.5 Union Between A Member Church And A Non-Lutheran Church

When a member church enters into union discussions with one or more non-Lutheran churches, the LWF shall assist upon request. A member church becoming part of a united church need not lead to a break in relationships with the LWF if the united church's confessional statement is in substantial agreement with the doctrinal basis of the LWF. Since united churches differ in nature, however, the LWF must find its appropriate relationship to each such church on an individual basis.

Membership in More Than One Confessional Family

3.6 Membership In More Than One Confessional Family

Since a united church will discover its full integrity only after union is complete, all concerned parties should recognize that the church might well prefer not to maintain relationships with any organization representing a confessional family of faith. At the same time, it should be recognized that a united church may desire relationships with more than one confessional family. The LWF is willing to appoint representatives to discuss interchurch relationships with representatives from uniting churches and from the organizations of their families of faith.

3.7 Official Lists

The General Secretary shall maintain and periodically publish the official list of member churches; recognized churches, councils, and congregations; and national committees.

4.0 ORGANIZATION

4.1 Commissions

There shall be the following commissions:

- a. Commission on Church Cooperation.
- b. Commission on Communication.
- c. Commission on Studies.
- d. Commission on World Service.

4.2 Major Committees

The following major committees shall assist the relevant commissions:

- a. Community Development Service Governing Committee, assisting the Commission on World Service.
- b. Governing Committee on the International Scholarship and Exchange Program, assisting the Commission on Studies.

4.3 Other Bodies

The LWF may from time to time establish other bodies in order to further the work of the Federation. Such other bodies are:

- a. The Lutheran Foundation for Inter-Confessional Research, which operates the Institute for Ecumenical Research in Strasbourg, France.

4.4 Terms Of Reference

The Executive Committee shall adopt terms of reference in order to guide the work of commissions, major committees, and such other bodies as shall be appropriate.

5.0 THE ASSEMBLY

5.1 Meetings

An Assembly of the Federation shall normally be held every six years at the call of the President. The time and place and program of each Assembly shall be determined by the Executive Committee. Special meetings of the Assembly may be called by the Executive Committee upon its own motion, and shall be called by the Executive Committee if one fifth of the member churches so request.

(NOTE: Article 64 (3) of the Swiss Civil Code provides that special meetings shall be called if one fifth of the members so request.)

5.2 Functions Of The Assembly

In addition to those functions defined in the Constitution, the Assembly should enable Lutheran churches:

- a. to witness to their faith together;
- b. to confer with one another;
- c. to speak together on fundamental concerns of the whole church;
- d. to express their unity as part of the one universal new community in Christ.

The Assembly should stimulate continuing consideration by member churches of the issues highlighted by it through its resolutions and proceedings.

5.3 Public Pronouncements

From time to time, public pronouncements may be issued by the Assembly, the Executive Committee, the Officers, or the General Secretary. In the issuance of such public pronouncements, the following procedure shall be followed:

(NOTE: To be filled in upon completion of the DS study on public pronouncements.)

6.0 THE EXECUTIVE COMMITTEE

6.1 Membership

The Executive Committee shall propose to each Assembly a formula for the geographical distribution of the members of the Executive Committee to be elected.

If the Executive Committee is informed in writing by the member church of one of its members that that member no longer enjoys the endorsement of the member church, the Executive Committee may declare that member's seat vacant. The quorum for such a vote shall be two-thirds of the voting membership, and the agreement of three-fourths of the members present shall be necessary for approval of such a declaration.

Rules of Procedure

6.2 Rules Of Procedure

The Executive Committee shall adopt rules of procedure at each meeting.

6.3 Meetings

The Executive Committee shall meet at least once annually. Special meetings may be called by the President upon concurrence of the Officers, and shall be called by him upon request of one-third of the members. Half of the members shall be necessary for a quorum. At least one month's notice shall be given of a special meeting. Such notice shall include a proposed agenda for the meeting.

7.0 THE COMMISSIONS

7.1 Meetings

Commissions shall normally met annually but may meet at more extended intervals. Half the members shall be necessary for a quorum.

7.2 Membership

If the Executive Committee is informed in writing by the member church of a commission or major committee member that that member no longer enjoys the endorsement of the member church, the Executive Committee may declare that member's seat vacant. The quorum for such a vote shall be two-thirds of the voting membership, and the agreement of three-fourths of the members present shall be necessary for approval of such a declaration.

7.3 Terms Of Reference Which Apply To All Commissions

1. Under the supervision of the Executive Committee, commissions shall plan strategy, determine policy, develop short- and long-range programs and evaluate developments which relate to the area of their specific terms of reference.
2. Commissions shall be composed of not more than twelve persons appointed to serve for the period between Assemblies. In the selection of commission members, priority should be given to competence in the area of the commission's responsibility. At the same time, provision shall be made for a reasonable geographical distribution and a good representation of both men and women. Provision shall be made for a rotation in membership of commissions at the end of each period between Assemblies in such a way as to provide continuity and at the same time a healthy turn-over.
3. Commissions may co-opt advisers with special expertise when needed on a case-to-case basis.
4. Commissions may appoint committees in order to deal with special issues or concerns within their area of responsibility, the composition of the more important of these committees to be approved by the Executive Committee. The terms of reference for all committees specifying the nature of the task and the duration of their service shall be presented for approval to the Executive

Committee. Normally, such committees shall be limited to no more than seven members. Before the appointment goes into effect, the concurrence of an LWF member church/national committee shall be given. Members of the commissions themselves may serve on these special committees. In some instances, it may be desirable for committees under the supervision of one commission to have representatives nominated by other commissions.

(NOTE: Wording amended, from five to seven members, to recognize that the CDS Governing Committee has seven members.)

5. Each commission shall serve the member churches of the Lutheran World Federation and relate its activities to the aims and functions of the LWF as a whole.

6. Each commission shall coordinate its activities with other commissions. In the event that joint programs are necessary, prior approval of the Executive Committee shall be required.

7. Each commission shall determine the priority to be assigned to requests for assistance and program proposals within its sphere of responsibility. It shall include in the Statement of Needs those proposals to which it has assigned appropriate priority.

8. Commissions shall utilize to the fullest possible extent the facilities made available through LWF member churches, national committees, related agencies and other appropriate bodies. They shall inform these groups of commission activities as seems appropriate.

9. Commissions may call and organize conferences as necessary.

10. Commissions shall give expression to the ecumenical concerns of the Lutheran World Federation through cooperation with other ecumenical organizations functioning in their sphere of responsibility.

11. Each commission shall have a department which serves as the working arm of the commission. This department shall be composed of staff (permanent or special assignment, resident or non-resident) who carry out the program assignments in accordance with the LWF personnel policies.

12. Each commission shall regularly report on its activities to the Executive Committee and through the Executive Committee to the Assembly.

13. Each commission shall conduct research, planning and study and provide for consultative services related to its specific assignment as outlined by its terms of reference and as necessary for the evaluation of its activities.

14. Each commission shall fulfill such other responsibilities as may be assigned to it by the Executive Committee.

Terms of Reference--Commission on Church Cooperation

7.4 Terms Of Reference--Commission On Church Cooperation

1. The specific assignment of this commission is:

- a. To support Lutheran churches and groups as they endeavor to carry out the mission imperative of the Lord.
- b. To facilitate contacts and exchange of resources, information, counsel in such a way as to strengthen the life and witness of related churches in all parts of the world.
- c. To provide programs requested by member churches where it is not feasible for the churches to conduct programs themselves.

2. In pursuance of its assignment and within the limits of its resources, the commission is authorized to:

- a. Develop channels for liaison and cooperation among related churches and agencies in fulfilling their mission.
- b. Provide for mutual assistance through which LWF member churches, other related churches and mission agencies may strengthen each other and towards this end develop cooperation with ecumenical bodies in areas where Lutheran churches are involved.

In dealing with financial, personnel and other assistance, all member churches involved should be part of the decision-making process, based upon mutually-agreed criteria and procedures. In all mutual assistance, the goals of interdependence and self-reliance should be recognized.

- c. Operate programs and carry out projects for which the services of an international church organization are desired.
- d. Provide for meetings of churches, mission agencies and related organizations on a global or regional or sub-regional basis in consultation with other LWF commissions.
- e. In view of the mission obligation of the Church, survey the possibilities for evangelistic outreach in the world, make recommendations for the involvement of member churches and provide necessary coordination.
- f. Initiate and encourage cooperative experimental or pilot projects which seek new forms of witness.
- g. Develop contacts and become familiar with the work and needs of member churches.
- h. Provide special services where necessary on a regional basis.

7.5 Terms Of Reference--Commission On Communication

1. The specific assignment of this Commission is:

- a. To serve the units and the member churches of the Lutheran World Federation in the field of communication as it relates to the Church's mandate to proclaim the Gospel, foster human development and exchange information.
- b. To encourage communication within the Lutheran World Federation and its member churches and assist them in their related agencies in the development and use of communication resources and techniques.
- c. To cultivate relationships with other churches as well as ecumenical and secular communication agencies.

2. In pursuance of its assignment and within the limits of its resources, the Commission is authorized to:

- a. Compile and provide information and documentation concerning the life and work of the Lutheran churches throughout the world and the LWF, as well as other information of an ecumenical nature, for distribution through the various media, among the LWF member churches, other churches and the general public.
- b. Provide consultative services to churches in the areas of communication awareness, training research, objectives and strategy, and aid in the planning, financing and operation of media projects within the structures of churches, relevant to the cultures in which they function.
- c. Serve the LWF and its units in matters involving information, publication, public relations and promotion and facilitate communication within the leadership of the LWF, including staff and policy-making bodies.
- d. Undertake theoretical and theological reflection, study developments, and engage in research concerning communication; analyze the implication of findings for the life and work of the churches; and experiment with communication theories and methods.
- e. Study and execute programs relating to social, economic, political and religious issues as they pertain to communication.
- f. Foster working relationships with other ecumenical, church-related and secular media agencies and represent the LWF communication concerns and interests in this area.

3. In view of the nature of its work, and in order to foster its service function, this Commission

- a. will include, in addition to its voting members, one consultant appointed by each of the three other LWF commissions, if necessary;

Terms of Reference--Commission on Communication

- b. will pursue coordination of the communication concerns of all LWF units through the Staff Coordinating Committee on Communication;
- c. will implement agreed-upon and regularly-reviewed guidelines for the maintenance of close relationships between the General Secretary's office and the Department's Information Services.

7.6 Terms Of Reference--Commission On Studies

The specific assignment of this Commission is as follows:

1. In accordance with the theological perspective described in the Constitution of the Lutheran World Federation (Article III (2) (a-f)), this Commission shall provide ways in which the member churches can explore together the issues which confront them as they seek to proclaim the Gospel in the world. This requires that the Commission be conversant with emerging developments in the church, the ecumenical movement, culture, science and society. In the light of these factors, the Commission would propose and implement studies and provide consultative services in areas dealing with such questions as:

- a. those relating to confession and doctrine in an ecumenical as well as in an inner-Lutheran context;
- b. those relating to mission, worship, education, stewardship and church and congregational structures and activities;
- c. those regarding the interrelationship of church, culture and society.

2. In pursuance of its assignment and within the limits of its resources, the Commission is authorized to :

- a. initiate studies and also conduct studies requested by the churches, the Executive Committee or other units;
- b. initiate consultative services and also conduct consultative services requested by the churches, the Executive Committee or other units;
- c. commission institutes, universities, seminaries or other institutions to carry out studies on its behalf (among such institutes, the Institute for Ecumenical Research in Strasbourg occupies a special position because of its relationship with the Lutheran World Federation);
- d. provide for an exchange of information regarding the programs of this Commission and corresponding programs in other ecumenical organizations and the member churches;
- e. carry out a program of scholarship and exchange, and a guest professors' exchange program;
- f. provide ways in which the results of study projects may be interpreted to and used by the churches.

7.7 Terms Of Reference--Commission On World Service

The specific assignment of this Commission is:

To assist the member churches of the Lutheran World Federation in the fulfillment of their individual and corporate responsibilities in the general field of Christian service (diaconia) with special reference to social welfare and development, including relief, rehabilitation, service to refugees and other related concerns, and the fostering of public understanding of relevant issues vital to the life and witness of the Church in the discharge of Christian social responsibility.

In pursuance of its assignment and within the limits of its resources, the Commission is authorized to:

1. Encourage LWF member churches and their agencies to provide services for the alleviation of human need in their respective countries and to support them in such endeavors.
2. Support the member churches in the fostering of awareness concerning the nature and implications of issues relating to social and economic justice as they pertain to development.
3. Furnish coordinative services for LWF member churches and their agencies with respect to international welfare and development programs and provide them with information and with facilities for the channeling of resources and the assignment of personnel.
4. Conduct, administer, support and participate in welfare, development and resettlement services and programs with particular reference to emergency situations, areas of endemic need and refugees. Such services, which may also be rendered on behalf of one or several LWF member churches, their agencies or other ecumenical organizations, shall be global in scope and for the benefit of people in need irrespective of race, creed, nationality or political conviction.
5. Serve as an international Lutheran agency which can be recognized by relevant United Nations agencies, intergovernmental and voluntary organizations, to represent where appropriate the Lutheran World Federation before such agencies and enter into such agreements with them as will facilitate the Commission's assignment.
6. Provide for or conduct conferences related to its special responsibilities.
7. Conduct or authorize specialized surveys and evaluations of projects related to the assignment of the Commission and take such other steps as are required for the discharge of its assignment.

OFFICERS

8.0 OFFICERS

8.1 Meetings

The Officers shall normally meet semi-annually, with one meeting coinciding with the annual Executive Committee meeting. Special meetings may be called by the President or any two officers. Three of the five officers shall be necessary for a quorum. At least one week's notice of a special meeting shall be given to all officers.

8.2 Responsibilities

The Officers shall constitute the personnel committee of the LWF, the Board of Trustees of the LWF, and shall perform such other duties as may be assigned by the Executive Committee.

9.0 THE GENERAL SECRETARY AND OTHER STAFF

9.1 Selection Of The General Secretary

Several months prior to the election of the General Secretary, the Officers shall invite all member churches/national committees to suggest candidates for the position of General Secretary, it being assumed that, normally, such suggestions be limited to qualified persons from among their own membership. In doing so, the Officers may also indicate the name of one or several potential candidates they consider worthy of consideration, including, if they so wish, the current incumbent. Having given the member churches and national committees a reasonable time to respond, the Officers shall, after consultation with the Cabinet, announce a nomination(s) 8 weeks prior to the election. If the election is to take place immediately following the Assembly, the outgoing Executive Committee shall transmit the nomination(s) from the Officers, or one or several of its own choosing, to the newly-elected Executive Committee, which shall elect a nominee so transmitted or one of its own choosing.

9.2 Selection Of The Associate General Secretary And The Comptroller

Responsibility for the preparatory process prior to the election, including requisite documentation, shall rest with the General Secretary. A letter calling for suggestions of qualified candidates shall be addressed to all member churches/national committees. The primary consultative process shall involve, for the Associate General Secretary, the President and other Officers and the Cabinet; for the Comptroller, the Treasurer and other Officers and the Cabinet. Appointment shall be by the Executive Committee upon nomination by the General Secretary with the Officers concurring.

9.3 Selection Of Directors Of Departments

Responsibility for the preparatory process prior to the election, including requisite documentation, shall rest with the General Secretary. A letter calling for suggestions of qualified candidates shall be addressed to all member churches/national committees. The primary consultative process shall involve the President and the relevant commission chairperson. Directors shall be appointed by the Executive Committee upon nomination by the commission concerned with the General Secretary concurring.

9.4 Selection Of Associate Directors Of Departments

Responsibility for the preparatory process prior to election, including requisite documentation, shall rest with the director of the department concerned. A letter calling for suggestions of qualified candidates shall be addressed to a number of member churches/national committees, unless the proposed position is to consist merely of the upgrading of an existing position, with the incumbent being considered as the most qualified candidate. The primary consultative process shall involve the President, the General Secretary, and the commission chairperson. Appointment shall be by the Executive Committee upon nomination by the commission concerned with the General Secretary concurring.

9.5 Appointment Of Other Staff

Other staff shall be appointed as described in the Personnel Policies.

9.6 Personnel Policies

The Officers shall adopt Personnel Policies which shall provide for the general conditions of employment of LWF staff.

9.7 Staff Representative Council

The headquarters staff of the Federation may elect a Staff Representative Council. This Council shall have a constitution setting forth its rights and duties. Any amendments to the SRC constitution shall require approval of the LWF Officers.

The Lutheran Foundation for Interconfessional ResearchC O N S T I T U T I O N (1)Preamble

The Assembly of the Lutheran World Federation voted at Helsinki (Finland) on 10 August 1963 to establish, in accordance with the tasks and purposes of the Lutheran World Federation, an ecclesiastical foundation for theological research which shall be independent and have legal status. For this ecclesiastical foundation, the following Constitution is adopted this 1984.

Article 1. Name

The name of the foundation shall be "The Lutheran Foundation for Interconfessional Research" (hereinafter referred to as "the Foundation").

Article II. Legal Form and Location

1) The Foundation shall be a non-profit-making ecclesiastical foundation according to the Swiss Civil Code (Zivilgesetzbuch), in particular Article 80 ff.

2) The Registered Office of the Foundation shall be in Geneva, Canton of Geneva. It shall, however, be free to maintain at other places, including places located outside Switzerland, establishments for theological research and teaching, wherever this may serve the work of the Foundation.

(1) The "Verfassung", the version of this Constitution in the German language, shall be the governing and binding text of this Constitution.

Article III. Purpose

The purpose of this Foundation shall be to contribute to the fulfillment by the Lutheran churches of their ecumenical responsibility in the area of theology. The Foundation shall carry out its work by:

1. Appropriate and critical theological research, both historical and systematic, in areas where Christian churches are divided in matters of doctrine and church order, and where theological questions are a matter of controversy. To this end it shall be empowered to appoint research professors.
2. The holding of theological seminars and conferences of a scholarly nature.
3. Contacts and conversation with theologians from other churches, in order
 - a) to obtain direct knowledge of their doctrinal convictions and theological methods,
 - b) to communicate the understanding of the Gospel of Jesus Christ and His Church as rediscovered in the Lutheran Reformation,
 - c) to deepen comprehension of Christian truth by means of such theological encounter.
4. Publication of the results of its research and of such conferences and conversations.

Article IV. Endowment of the Foundation

- 1) The Lutheran World Federation shall provide Sfr. 100,000,- basic endowment for the Foundation, and shall make, annually, further contributions to the Foundation as needed toward its work.
- 2) Member Churches of the Lutheran World Federation, as well as churches not belonging to the Lutheran World Federation, may make contributions to the Foundation exclusively for tasks in accord with its Constitution.
- 3) The Foundation may accept gifts from other sources, provided the donations are used exclusively for tasks in accord with its Constitution.
- 4) The funds of the Foundation shall be subject to the exclusive authority of the Board of Trustees.

Article V. Organization

The Foundation shall exercise its functions through:

- a) the Board of Trustees (Kuratorium)
- b) the Research Staff

Article VI. Board of Trustees

Para. 1. Membership of the Board of Trustees

1) The Board of Trustees shall consist of six, or at most nine members, including the Chairperson. Membership in the Board of Trustees shall be open only to those who expressly affirm the purpose of the Foundation (Article III). Those to be elected to the Board of Trustees should include persons prominent in church life and in the field of theological scholarship.

2) All members of the Board of Trustees shall be elected for a specified term. They shall continue in office as members of the Board of Trustees until a successor accepts election. All members of the Board of Trustees shall be eligible for re-election, unless otherwise stipulated in the Constitution.

3) The Executive Committee of the Lutheran World Federation shall elect from among its own members the Chairperson and two other members of the Board of Trustees, in conformity with the provisions of para. 1, point 1. The term of office of these three members of the Board of Trustees shall be the same as the term of office of the Executive Committee. If they should cease to be members of the Executive Committee or of the Board of Trustees before the expiry of their term of office, replacements shall be elected for the unexpired term of the Executive Committee. If the Chairperson or the other members elected by the Executive Committee are also members of the Executive Committee next following, they may be re-elected by that Executive Committee as Chairperson or members of the Board of Trustees, as the case may be. Thereafter election for a further term is not permissible.

4) The Board of Trustees shall co-opt between three and six additional members in conformity with the provisions of para. 1, point 1. For a co-option to be valid, the concurrence of two thirds of the members of the Board of Trustees shall be necessary.

5) The term of office of the co-opted members of the Board of Trustees shall be six years. They shall be eligible for re-election for one further term of office.

6) The Board of Trustees shall elect from among its own members a First and a Second Vice-Chairperson.

7) Regulations concerning the functions of consultants to the Board of Trustees may be stipulated in the By-Laws.

Para. 2. Functions of the Board of Trustees

1) The Board of Trustees shall administer the Foundation in accordance with the Constitution and By-Laws. The Chairperson or the First or Second Vice-Chairperson shall ensure that the decisions of the Board of Trustees are carried out.

2) For actions of the Board of Trustees to be legally binding, the signature of the Chairperson and of one other member of the Board of Trustees shall be required and sufficient.

Para. 3. Meetings and Resolutions

1) Meetings of the Board of Trustees shall be held as necessary, normally once a year and at least once every two years. Details shall be stipulated in the By-Laws.

2) The Board of Trustees shall be competent to pass resolutions if more than half of its members are present.

3) In all cases where the Constitution or By-Laws do not prescribe a two-thirds majority of the members of the Board of Trustees, a simple majority of the members present is sufficient to pass a resolution. In the event of a tie vote, including the vote of the Chairperson, no decision shall be deemed to have been reached.

4) Elections and appointments shall be by secret ballot.

5) Resolutions may be passed by mail vote, provided that such mail vote procedure is not expressly opposed by two or more members.

Article VII. Research Staff

1) The research staff shall be appointed by the Board of Trustees, on the basis of a proposal from the research professor or professors who have been appointed by the Board of Trustees.

2) The research staff shall be represented at every meeting of the Board of Trustees.

3) The research staff shall be responsible for the program of work of the Foundation in accordance with the budget drawn up by the Board of Trustees. Academic freedom for scholarly research shall be guaranteed.

4) Further details shall be stipulated in the By-Laws.

Article VIII. Supervision

1) The administration of the funds of the Foundation in accordance with the purpose for which it is established shall be subject to scrutiny by the Lutheran World Federation.

2) If a member of the Board of Trustees violates or neglects his duty towards the Foundation, he can be recalled from his position on the Board of Trustees by the Executive Committee of the Lutheran World Federation after the Board's case has been heard.

Article IX. By-Laws

The Board of Trustees may in agreement with the Lutheran World Federation make amendments to the By-Laws. For the resolution to be valid the concurrence of two thirds of the members of the Board

of Trustees shall be necessary.

Article X. Amendment of the Constitution

1) Within the framework of the purpose of the Foundation (Article III, para. 1) this Constitution may be altered by the Board of Trustees with the agreement of the Lutheran World Federation. For the resolution to be valid it is required that more than two thirds of all the members of the Board of Trustees be present and that at least two thirds of all the members of the Board of Trustees be in favor.

2) Regulations for transition from the 4-year to the 6-year term of office for co-opted Board of Trustees members shall be stipulated in the By-Laws.

Article XI. Dissolution

In the event of the dissolution of the Foundation, any funds remaining after the discharge of its obligations shall revert to the Lutheran World Federation, with the proviso that these funds be employed exclusively in accordance with the aims of the Foundation.

THE LUTHERAN FOUNDATION FOR INTERCONFESSIONAL RESEARCH

BY - LAWS TO THE CONSTITUTION

I. BOARD OF TRUSTEES

Membership of the Board of Trustees

1) In electing members of the Board of Trustees, criteria to be considered, in addition to the provisions laid down in the Constitution, include specialist knowledge in finance and organization and representation of the diversity of the member churches.

2) For members of the Board of Trustees serving as of the date of adoption of these By-Laws, the term of office shall remain four years. The term of office of members of the Board of Trustees co-opted thereafter shall be six years.

Meetings

3) The Chairperson of the Board of Trustees shall notify the members of the Board of Trustees, the representative(s) of the research staff (cf. para. 13) and such consultants as there may be, of meetings and at the same time furnish them with the agenda of the meeting.

4) The General Secretary, a representative of the Department of Studies and a representative of the Office of Finance of the Lutheran World Federation shall be invited to attend the meetings of the Board of Trustees as consultants.

5) With agreement of the Board of Trustees and after consultation with the research staff, the Chairperson may also invite other persons expert in the work of the Foundation and/or familiar with it, who are prepared to further it, to attend meetings as consultants.

6) The Board of Trustees may go into closed session, at which only members shall be present unless the Board of Trustees shall determine otherwise.

7) Minutes of the meetings of the Board of Trustees shall be kept. The minutes shall be signed by the Chairperson and the Minutes Secretary, who shall be appointed by the Chairperson. Copies of the minutes shall be distributed to the members of the Board of Trustees, the research staff, the General Secretary of the Lutheran World Federation, and the consultants participating according to paras. 4 and 5 above.

Chairperson

8) The Chairperson of the Board of Trustees shall represent the

Foundation to the outside. In the event of his/her being unable to do so, the same applies to the First Vice-Chairperson; and the same, if he/she is also unable to do so, to the Second Vice-Chairperson.

9) The Chairperson of the Board of Trustees (or where appropriate the First or Second Vice-Chairperson) shall exercise direct supervision of the administration of the Foundation in accordance with the Constitution.

10) The Chairperson of the Board of Trustees shall report annually on the work of the Foundation to the Executive Committee of the Lutheran World Federation.

II. RESEARCH STAFF

11) Those called as research professors comprise the research staff.

12) The research professors shall for the call of additional research professors present to the Board of Trustees a documented list of nominations. The Board of Trustees may on stating its reasons return such list to the research professors for renewed consideration. The same applies to the appointment of research assistants.

13) The research staff shall decide among themselves which of its members shall represent it at the meetings - or at a particular meeting - and shall communicate this decision to the Chairperson of the Board of Trustees. This does not, however, exclude the possibility that the Chairperson of the Board of Trustees may arrange for one or more of the research professors to participate in a meeting of the Board of Trustees.

14) The research staff shall in consultation with the Board of Trustees draw up its own rules of procedure.

15) The research staff shall maintain contact with the Commissions and Departments of the Lutheran World Federation, and in particular with the Department of Studies.

16) The work of the research staff shall be carried on in the light of Article III of the Constitution in close association with the Board of Trustees. Plans for the research work shall be submitted to the Board of Trustees. The planning and carrying out of the work must be done within the framework of the budget. The research staff shall report regularly to the Board of Trustees on their work.

17) With the agreement of the Board of Trustees, the research staff may also appoint individuals of other church traditions as associate members of the research staff. The arrangements for such membership shall be made in accordance with the circumstances in each case. Such associate members may participate in study meetings and share in the planning of the research work and study projects of the research staff.

III. ADMINISTRATION

18) The Board of Trustees shall be responsible for seeing that the purpose of the Foundation (Article III of the Constitution) is observed by all those working in the Foundation and that the funds designated for the Foundation are carefully administered in accordance with the purpose of the Foundation and with the principles of sound stewardship.

19) The fiscal year of the Foundation shall be the calendar year.

20) The Board of Trustees shall adopt a budget for the Foundation for each year or for two years. The budget shall be submitted to the Executive Committee of the Lutheran World Federation which shall decide on the amount of its contribution. At the same time the Executive Committee shall be informed about the value, investment and revenue of the Foundation's endowment. If during the fiscal year a need should arise which is not met by the revenue provided for in the budget, the Board of Trustees shall decide whether the additional expenditure shall be undertaken and if so, in what way it shall be met.

21) The endowment of the Foundation shall be invested according to the same principles as those followed for the investment of the endowment of the Lutheran World Federation and the Staff Welfare Plan of the Lutheran World Federation.

22) The Board of Trustees shall determine where and by whom the regular ongoing administrative work of the Foundation shall be carried out.

23) The accounts of the Foundation shall be closed at the end of each fiscal year and shall be audited without delay by a recognized competent authority to be designated by the Board of Trustees. His report on the audited accounts shall be passed as soon as possible by the Board of Trustees with their comments to the General Secretary of the Lutheran World Federation, who shall submit the auditor's report and the comments of the Board of Trustees to the Executive Committee of the Lutheran World Federation (Constitution, Article VIII, 1).

IV. AMENDMENT OF THE BY-LAWS

24) Any proposal for the amendment of the Constitution or the By-Laws must be included in the agenda of a meeting of the Board of Trustees and must be communicated to the members of the Board of Trustees and the representative of the research staff when this meeting is called. Any resolution intended to bring about the amendment of the Constitution or the By-Laws must be passed to the General Secretary of the Lutheran World Federation for submission to the Executive Committee.

Translated from the German by the Language Service of the World Council of Churches.

MEETING OF THE OFFICERS

12th January 1984

R E P O R T

- Present: - Officers: The Rt. Rev. Dr. J. Kibira, LWF President
Mr. C.G. von Ehrenheim, Treasurer
The Rt. Rev. Dr. J. Hanselmann, Vice-President
The Rev. Dr. A. Hsiao, Vice-President
The Rt. Rev. Dr. D.W. Preus, Vice-President
- Cabinet: Rev. Dr. C.H. Mau, Jr., General Secretary
Dr. A.A. Lema, Associate General Secretary
Rev. M. Chambron, Director of the Department of Communication
Ms. C. Held, Director of CDS of the Department of World Service
Rev. Dr. Y. Ishida, Director of the Department of Studies
Rev. R. Lehtonen, Director of the Department of Church Cooperation
Mr. G. Messner, Comptroller
Rev. Dr. E. Ries, Director of the Department of World Service
- Other Staff: Ms. C. Evans, Administrative Assistant to the Associate General Secretary
Ms. I. Krähenbühl, Administrative Secretary to the General Secretary

1. Opening (1)

President Kibira opened the meeting on 12th January at 9.00 hours with devotions.

He welcomed all participants and offered his best wishes for the year 1984. (2)

2. Agenda and Time Schedule (3)

The General Secretary introduced the agenda and time schedule which were accepted with the understanding that changes could be made in the course of the meeting if required.

3. Approval of Minutes of Last Meeting (4)

The Officers

VOTED: to approve the Minutes of their Meeting held in Geneva from 11th - 15th July 1983 as circulated.

4. Financial Matters (5)

4.1 Procedures for LWF General Reserve Funds

This agenda item was presented by the Treasurer. In the course of a brief discussion, the Officers, while acknowledging the importance of the work which the Department of Studies is carrying out, noted the continued severe financial difficulties faced by this Department. Donor agents seem to prefer projects showing more tangible results. It was noted that projects for campaigns against hunger receive funds relatively easily just now, as hunger occupies a high place on the list of priorities of donor agents everywhere.

After some clarifying questions, the Officers (6)

VOTED: 1. that the General Reserve of each LWF Department or the General Secretariat may be used to cover possible shortfalls of income compared with expenditures in the respective A-budgets, following the approval of the Commission concerned or, in the case of the General Secretariat, with the approval of the LWF Officers;

2. that the General Reserve of each LWF Department or the LWF General Secretariat may only be used for other purposes (such as the Staff Welfare Plan) after consultation with the Commission or Commissions concerned with the approval of the LWF Officers and following ratification by the LWF Executive Committee. (7)

5. Personnel Matters

5.1 Financial Accountant, Office for Finance, Personnel & Administration (expiration of term: 28th February 1985) (8)

Upon the recommendation of the Comptroller and with the concurrence of the General Secretary, the Officers

VOTED: to extend Mr. Shashikant Kodkani's term for a period of three years, i.e. until 28th February 1988.

5.2 Reappointment of One Member of the Board of the Staff Welfare Plan (9)

Since one of the members of the Board of the Staff Welfare Plan should be from the Geneva area, the Officers

VOTED: to reappoint Mr. W. Brown to the Board of the Staff Welfare Plan for a period of three years, i.e. until 31st August 1986.

5.3 New Staff Welfare Plan Regulations (EXHIBITS 5.3 & 5.3.1) (10)

The General Secretary together with the Comptroller introduced this agenda item. The Comptroller led through the new set of regulations of both the LWF Pension Fund (EXHIBIT 5.3) and LWF Provident Fund (EXHIBIT 5.3.1) submitted to the Officers for ratification, highlighting especially those points where changes have occurred.

As was pointed out, major changes were made in the pension scheme which now provides a maximum of 24 per-cent of the average salary of the last 5 years of service after a membership of 15 years over against a former 40 percent for the same period. Furthermore, the maximum retirement annuity has been reduced from 75 percent to 64 percent. (11)

Another change is an increase from 7 percent to 11.5 percent in the annual contribution of LWF salaries to the Pension Fund until such time that sufficient reserves are available in that Fund to meet future claims of the members. (12)

Regarding a major change in the Provident Fund, all LWF headquarter staff are now required to contribute to this Fund, whereas before such contribution was obligatory for secretarial and administrative staff only. (13)

Following these remarks, the Officers

VOTED: to ratify the SWP Regulations which took effect on 1st September 1983 and to inform the Executive Committee accordingly. (14)

6. Office Space

(15)

Dr. Ries gave a report on a meeting between representatives of the WCC and the LWF, which discussed the matter of office space in the Ecumenical Centre. It was reported that the office space problem in the building could not be satisfactorily resolved by creating open-plan areas. Although such a plan would provide a few more places, it would not improve the working-style in the house. This was the feeling of some staff members in the WCC, who had been asked to comment on the matter.

The solution was thought to be in a plan to build a new wing towards the library building, with 3 floors. If the building is detached from the present one, the structure as well as the interior division could be different, and made more economical and space-saving. Such a building would cost approximately 3.5 million Swiss francs. The LWF would not need to raise the capital for the building: the WCC would do that. It would have 84 rooms, some of which could be rented out to other organisations. This plan would provide more than sufficient office space for both WCC and LWF for the present time. (16)

The LWF/WCC committee felt that this proposal should be placed before the policy and decision-making bodies of both WCC and LWF. The Officers accepted a proposal from the staff to have a brief meeting with Mr. Patrick Coidan of the WCC on Tuesday evening, 17th January, to be further briefed on the matter. (17)

Following Mr. Coidan's presentation of the various possibilities to resolve the problem of office space at the Ecumenical Centre, the Officers, after some clarifying questions, (18)

VOTED: Having heard of the basic plan of a joint task force for additional office space which would provide a building of 84 offices at an approximate SFr. 3,700,000, the Officers encourage the WCC to proceed with this plan, seeking to provide as many additional offices possible without needing underground parking space. (19)

7. Miscellaneous

7.1 Office of the General Secretary

(20)

The Officers discussed the question of the election of the General Secretary. They noted that the Constitution Committee was working on a possible constitutional amendment which would have the term of the General Secretary to be completed at the end of the first full year after the Assembly. For the forthcoming election they made the following observations:

1. In connection with the term of the General Secretary, whatever may happen regarding a constitutional change, the present constitution obtains for this time, because a constitutional amendment only takes effect one year after the Assembly, if not more than one-third of the member churches object to the amendment. (21)
2. Under such circumstances the Officers may suggest to the present Executive Committee that it recommend to the next Executive Committee that the incumbent General Secretary be elected, with the understanding that he serve to the end of the first full year after the Assembly, i.e. 1985. The General Secretary could give a statement in writing that this was his intention if that is desired. (22)
3. At its first meeting right after the Assembly, the new Executive Committee would, if it wishes to accept the recommendation of this Executive Committee, elect the incumbent. It could then decide that a search begin, authorise a letter to be sent to the member churches, asking for nominations from their churches. The Officers of the Federation, serving as Personnel Committee, dealing with the list of suggestions from the member churches, would be able to make their recommendations to the Executive Committee, which would elect the new General Secretary at its second (first full) meeting in the summer of 1985, and the new General Secretary could be in place in the beginning of 1986. (23)

Following such a procedure enables the next Executive Committee to already proceed the way a constitutional amendment might intend, and yet function strictly according to the present Constitution. (24)

4. To implement the above the Officers (25)

RECOMMENDED to the Executive Committee:

that the Executive Committee recommend to the incoming Executive Committee, after the Budapest Assembly, that it elect the incumbent General Secretary, with the understanding that he serve until the end of 1985.

7.2 The Moscow Peace Conference (26)

Dr. David Preus gave a report on his recent visit to Moscow to attend talks on peace. He is a member of the Praesidium of the Moscow Peace Conference. In his

view, the representation on this committee is rather one-sided, favouring the Soviet Union's point of view. Yet he reported that the experience of being part of the group was not without value. The presence of a few representatives from the West has helped to keep some semblance of even-handedness in the discussions and the results. The communique resulting from the meeting is more palatable to the rest of the world than it would have been without this presence and contribution from outside the Soviet Union.

Even more important is the feeling and the fact that (27) the contact of representatives from the outside with church leaders in the Soviet Union provides them with an opportunity to get views other than those of their government. These contacts have been important openings for awareness building.

The Officers expressed their appreciation of the re- (28) port. They felt that these contacts should be maintained, as they have an important role in building up personal relations which in turn create a sense of trust between people.

In this connection, the General Secretary gave a (29) brief report on the follow-up on the statement on peace which was made by the Officers last summer. He informed the Officers that a representative from the Soviet Union's Mission to the U.N. had delivered a letter of response from the Soviet Government leadership.

It was noted that the Geneva talks had been suspend- (30) ed. The Officers felt that there was a need for the Executive Committee to make another statement on peace, as part of its ongoing effort in this area. The statement should make reference to the suspended Geneva talks, the Madrid Conference and the forthcoming talks in Stockholm. The statement should initially be addressed to member churches of the LWF. However, the statement should also be made available to delegations which will be attending the Stockholm Conference.

7.3 Luther Celebrations

(31)

The Officers spent some time reflecting on the Luther's anniversary celebrations in the GDR and elsewhere. It was felt that in quite a number of countries in Europe governments showed an interest in and contributed to the celebrations. In the GDR especially, the government went out of its way to celebrate the anniversary; state officials were present in

many of the church-organised celebrations. There were many exhibitions on Luther in both the GDR and the FRG. Celebrations in North America, Latin America, Asia and Africa were also reported.

The question was raised as to what these celebrations mean to our churches and for ecumenical relations. It was noted that church leaders from many Christian communions took part in the celebrations in the GDR in November 1983. Their presence and contributions were regarded as being very important and helpful to the cause of ecumenical cooperation. It was also felt that there was a genuine appreciation of the contribution of Martin Luther not only in the renewal of the church but also in social justice. (32)

Concluding this exchange of information, the Officers (33)

VOTED: to encourage the General Secretary to make a survey of all Luther events in 1983 and to make a collection of all material produced about Martin Luther.

7.5 Report on South Africa (34)

The General Secretary provided the Officers with a brief report on his efforts to visit the Republic of South Africa, as had been requested by the Officers at their last meeting in July 1983. He mentioned that he had made plans to visit LWF member churches in the Republic of South Africa, together with Dr. Mikko Juva and Bishop Lislerud. However, he was not given an entry visa for South Africa, although the other two members of the team eventually received theirs. However, they could not go without him. This visit was meant to be undertaken before the Pre-Assembly Consultation in Africa, held in Harare, Zimbabwe, last December. The objective of the trip was to assess the position of LWF member churches in the Republic of South Africa with regard to the question of status confessionis. It was to be a follow-up on a letter he had written to the churches earlier. So far no responses to the said letter have been received in Geneva from the churches concerned.

The Officers felt rather concerned about the fact that the General Secretary had been denied an entry visa to the Republic of South Africa to visit member churches of the LWF. The General Secretary was encouraged to make another attempt. It is hoped that if all goes well the team will be able to pay a visit to South Africa on 8th February this year. (35)

8. Date and Place of Next Meeting (36)

The next meeting of the Officers will take place in connection with the Executive Committee Meeting prior to the LWF VIIth Assembly in Budapest/Hungary on 15th July 1984.

9. Closing (37)

Dr. Hanselmann led the closing devotions.

The meeting adjourned at 18.00 hours. (38)

REPORT OF THE STANDING FINANCE COMMITTEE

The Standing Finance Committee met on January 13, 1984 and the following persons were present for the whole or part of the time:

Chairperson of the Meeting:	C.G. von Ehrenheim Treasurer
Members of the Committee:	E. Abraham H. Göldner K. Gottschald D. Marple S. Siegert
Other Members of the Executive Committee:	D. Preus
Staff:	M. Chambron J. Frerichs V. Henrich Y. Ishida S. Kodkani R. Lehtonen G. Messner, Comptroller E. Ries P. Rogers
Representatives of National Committees:	W. Schultz

1. Report of the Treasurer and Comptroller

Following the oral presentation of the Treasurer and Comptroller, the Finance Committee

- RECOMMENDS
1. that the report of the Treasurer and Comptroller be received with appreciation;
 2. aiming at ending deficit financing prior to the preparation of the 1986 AASON that a study by made by the General Secretary of a more coordinated LWF Geneva "A" budget approach, with appropriate reserve funds, which ensures that the multipurpose nature of the LWF is retained and that designated grants (for example hunger and development funds) are not diminished;

3. that the new Executive Committee be urged to establish in 1984 a Committee on Program Priorities, building on the previous Committee on Program Priorities work, to determine the LWF future priorities, paying special attention as to how program priorities and funding relate.

2. Review of 1982

2.1 Ratification of Officers' Action on 1982 Audit Reports

The Finance Committee recommends that the Officers' action on the 1982 audit reports be ratified by the Executive Committee. It reads as follows:

The Officers

- VOTED:
1. that the audit reports for 1982 for the General Secretariat, the four Commissions, as well as the Group Financial Statement be accepted;
 2. that the audit reports for 1982 for the Strasbourg Institute and the Staff Welfare Plan be accepted;
 3. that the contributions received from member churches towards the 1982 membership fees be gratefully acknowledged and that the Lutheran World Federation place on record its appreciation to the LWF member churches, related agencies and other donors for their generous contributions towards the Lutheran World Federation and its programs during the year 1982;
 4. that the Treasurer and Comptroller be requested to work out procedures for the various LWF General Reserve Funds to be presented at the next LWF Officers' Meeting.

In connection with the 1982 audit, the Committee also

RECOMMENDS

that in addition to the 1983 and following years regular audits, a qualitative audit be carried out, taking into account the principles of good stewardship. It should deal with the following three aspects:

1. that the decisions of the Executive Committee and Officers relating to expenditure have been carried out;

2. that expenditure in individual items have been kept within the framework of the budget;
3. that funds have been administered and actually spent economically.

2.2 Statistics

The statistics submitted under item 2.2 were received as information.

- Income by country 1976 - 1982
- Expenditure by continents 1976 - 1982
- Overview 1977 - 1982

3. Projected 1983 Financial Results

Appendix 10 showing an estimation of receipts/expenditures as of 31.12.83 was explained by the Comptroller. After discussion the Finance Committee

RECOMMENDS

1. that the \$ 325.000 received as undesignated funds from member churches for the 1983 Geneva "A" shortfall and/or the Assembly shortfall be allocated as follows:

1983 "A"	-	\$ 250.000
Assembly	-	75.000

2. that the \$ 250.000 allocated for 1983 "A" be shared as follows:

DS	-	\$ 120.000
DOC	-	120.000
DCC	-	10.000

3. that the remaining 1983 "A" shortfall of approximately \$ 231.000 be covered by the relevant departments' General Reserve Funds.

4. 1984 Statement of Needs

4.1 Ratification of Officers' Resolution on 1984 Statement of Needs

At their July 1983 meeting the Officers

VOTED: that the 1984 AASON of the General Secretariat, the Departments of Studies, Church Cooperation, World Service and Communication

as well as the Strasbourg Institute be authorized for submission to member churches, national committees and other potential donor agencies with its earnest recommendations for generous support.

After discussion, the Finance Committee

- RECOMMENDS
1. that the Officers' action be ratified by the LWF Executive Committee;
 2. however, in view of the possible 1984 "A" shortfall, that the 1984 LWF Geneva "A" budget be decreased by at least \$ 200.000. The steps taken by the General Secretary and the Comptroller, in consultation with the Treasurer, to achieve these savings should be reported to the LWF Executive Committee at its July 1984 meeting;

At the July 1984 Finance Committee meeting full details should also be given on the 1984 LWF financial situation.

3. that the Commissions and other units make further economies in the 1985 AASON "A" items so that income and expenditure are fully balanced;
4. that the number of LWF Geneva staff in each department not exceed the 1984 levels.

4.2 Ratification of Officers' Approval of 1984 Membership Contributions and Allocation to the Units

The Officers at their July 1983 meeting

- VOTED:
1. that the 1984 membership fees, based on a minimum amount of \$ 200 be authorized in the amount of \$ 1.276.010
 2. that the anticipated income of \$ 1.276.010 from membership fees be allocated as follows:

General Secretariat	\$ 873,695
Dept. of Studies	125,500
Dept. of Communication	277,205

N.B.: Accordingly, the financing of the "A" budget of the General Secretariat for 1984 is envisaged as follows:

Total "A" budget	\$ 1,610,475	
Membership fees 1984		\$ 873,695
Allocation from units of OFPA		414,000
Allocation still requested		322,780

		1,610,475
		=====

3. that at the January 1984 LWF Executive Committee, the 1984 Statement of Needs be reviewed, especially the A-item as well as the LWF Assembly Budget.

(Note to item 4.2

Subsequent to the Officers' decision the amount of membership contribution for the Evangelical Lutheran Church of Papua New Guinea was increased from \$ 390 to \$ 5,500. The total of membership contributions therefore is \$ 1,276,010. As a result the allocation for the Department of Studies should be increased to \$ 125,500.)

Following discussion, the Finance Committee

VOTED: to recommend that the actions taken by the Officer in July 1983 in regard to items 1 - 3 above be ratified by the LWF Executive Committee.

5. Assembly Fund Report

Appendix 12 of the agenda of the Finance Committee contained a report on the shortfall in assurances for the Assembly Fund. After discussion, the Committee

RECOMMENDS: that the LWF General Secretary requests member churches to respond favorably and urgently to the proposed Assembly Fund contributions still required of \$ 395.000

It was noted with gratitude that a substantial additional contribution has been received from the United States.

6. Review of Signing Authorizations

Following discussion, the Committee

RECOMMENDS: that the signing authorizations as listed in Exhibit 17.5 be approved.

7. Use of General Reserve

The Finance Committee received as information the action taken by the LWF Officers in approving the following resolution on the use of the General Reserve funds:

1. That the General Reserve of each LWF department or the General Secretariat may be used to cover possible shortfalls of income compared with expenditures in the respective "A" budgets, following the approval of the Commission concerned or, in the case of the General Secretariat, with the approval of the LWF Officers.
2. That the General Reserve of each LWF department or the LWF General Secretariat may only be used for other purposes (such as the Staff Welfare Plan) after consultation with the Commission or Commissions concerned with the approval of the LWF Officers and following ratification by the LWF Executive Committee.

8. Ratification of the Officers' Action on the Staff Welfare Plan Contribution

Following discussion, the Committee

RECOMMENDS: that the Officers' action on the Staff Welfare Plan contribution be ratified by the Executive Committee.

9. New Salary Scale and Personnel Policies and Regulations

Copies of the new salary scale 1984 and of the new Personnel Policies and Regulations were distributed for information.

10. Appointment of Auditors

The question was raised as to the appointment procedures for the auditors. The Finance Committee requested that this question be clarified at its next meeting in July 1984.

It was further requested that in future the management letter issued by the auditors be shared with the Finance Committee.

MINUTES
LWF EXECUTIVE COMMITTEE MEETING

EXHIBIT 17.5
Original

AUTHORIZED SIGNATORIES FOR ACCOUNTS IN
THE NAME OF THE LUTHERAN WORLD FEDERATION

UNTERSCHRIFTSVOLLMACHTEN FUER KONTEN
DES LUTHERISCHEN WELTBUNDES

AUTHORIZED TO SIGN ON ALL BELOW LISTED ACCOUNTS

Carl G. von Ehrenheim
Carl H. Mau Jr.
Anza A. Lema
Gerhard Messner
Vera Henrich
Eugene Ries
Risto Lehtonen
Marc Chambron
Yoshiro Ishida

BANK

<u>The Chase Manhattan Bank New York</u>	\$ account
<u>Schröder, Münchmeyer, Hengst & Co. Frankfurt</u>	\$ account DM account
<u>Postal Cheque Geneva</u>	SFr account
<u>Citibank N.A. Geneva</u>	\$ account
<u>Société de Banque Suisse Geneva</u>	SFr account
<u>National Westminster Bank London</u>	£ account
<u>Skandinaviska Enskilda Banken Stockholm</u>	SKr account
<u>Banque Scandinave en Suisse Geneva</u>	Sfr. account
<u>Ev. Darlehns-genossenschaft Kiel</u>	DM account

MINUTES OF THE LWF STANDING MEMBERSHIP COMMITTEECommittee Members:

Mrs. Fibi Nancy Nadah - chairperson (absent)
Mr. William T. Billings
The Rev. Peter Dorairaj
Prälat Albrecht Hege
The Rt. Rev. Jonas Kalvanas
The Rt. Rev. Paavo Kortekangas

Staff Members:

Dr. Anza A. Lema
The Rev. George Posfay (replacing Rev. R. Lehtonen)

The Standing Membership Committee held its meeting on January 14, 1984. As the chairperson, Mrs. Nadah could not come to Geneva, the committee requested Mr. Billings to take over the chair. He kindly agreed. (1)

The Associate General Secretary, Dr. Lema, informed the committee that applications from three Lutheran churches were ready for final processing. All three churches are from Asia. He pointed out that all documentation from and correspondence with applicants for membership were available for consultation. (2)

COMPLETED APPLICATIONS FOR MEMBERSHIP1. The Lutheran Church in Taiwan

Recommendation for acceptance of this church for membership was delayed because the Constitution had not been translated into English. However, an English translation was received in June 1983. All the other criteria for membership had been met, apart from the submission of up-to-date statistics on the financial position of the Church. However, a financial statement which appears to cover that point had been received. (3)

The Lutheran Church in Taiwan has 810 members in 18 congregations. (4)

The Bishop Kortekangas reported that the applying church was an offspring of the Finnish Mission and that he had the occasion to talk to its President recently. It is a small church but its members are very active and devoted. (5)

The Committee unanimously agreed to

RECOMMEND: that the Executive Committee accept the Lutheran Church in Taiwan as a full member of the Lutheran World Federation. (6)

2. The Indonesian Christian Lutheran Church

The first inquiry from the leadership of this church was sent to Bishop Kibira who transmitted it to Geneva. The application received our immediate attention. However, it was not until recently that we obtained satisfactory responses to our questions from the church leadership. (7)

One of the factors for the delay was that it took a long time to get replies from member churches in the area which had been asked to comment on the application. However, in 1983 positive responses were received from Huria Kristen Batak Protestant, the major Church in the region, and from Simalungun Protestant Christian Church. (8)

As to the question whether applications should be recommended for acceptance to the Committee before all member churches in an area had responded, the Committee members concluded that: (9)

A member church which has strong objections against the applying church becoming a member of the LWF is likely to write and say so. If no answer is received it can be assumed that the church does not have particular objections to the application or that it is indifferent. (10)

Thus, it was agreed to

RECOMMEND: to the Executive Committee to accept this Church as a full member of the LWF. (11)

3. Council of Lanka Lutheran Church

The first letter of application for membership LWF was received from this Church in June 1982. All our questions have been answered satisfactorily, and therefore the Church meets the criteria for membership. (12)

This church was founded with the help of the Missouri Lutheran Church in the USA. The letter we have received from the Missouri church has provided us with more information about the applicant. We did not specifically ask for support of the application, but we note that there are no negative indications for the applying Church. (13)

Unfortunately, there are no other LWF member churches in Sri Lanka itself. However, we did write to LWF member churches in South India asking for their comments. Up to now, no replies have come from them. It is quite possible that they feel they do not know that church well enough and would not want to give an opinion about a church which is in another country, even though most members of the applying church are Tamil-speaking and therefore related to the Tamil-speaking people in South India. (14)

MINUTES OF THE LWF STANDING MEMBERSHIP COMMITTEE

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Mr. William T. Billings
The Rev. Peter Dorairaj
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The Bishop Kortekangas reported that the applying church was an offspring of the Finnish Mission and that he had the occasion to talk to its President recently. It is a small church but its members are very active and devoted. (5)

The Committee unanimously agreed to

RECOMMEND: that the Executive Committee accept the Lutheran Church in Taiwan as a full member of the Lutheran World Federation. (6)

2. The Indonesian Christian Lutheran Church

The first inquiry from the leadership of this church (13,407 members) was sent to Bishop Kibira who transmitted it to Geneva. The application received our immediate attention. However, it was not until recently that we obtained satisfactory responses to our questions from the church leadership. (7)

One of the factors for the delay was that it took a long time to get replies from member churches in the area which had been asked to comment on the application. However, in 1983 positive responses were received from Huria Kristen Batak Protestant, the major Church in the region, and from Simalungun Protestant Christian Church. (8)

As to the question whether applications should be recommended for acceptance to the Committee before all member churches in an area had responded, the Committee members noted that: (9)

A member church which has strong objections against the applying church becoming a member of the LWF is likely to write and say so. If no answer is received it can be assumed that the church does not have particular objections to the application or that it is indifferent. (10)

Thus, it was agreed to

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This church was founded with the help of the Missouri Lutheran Church in the USA. The letter we have received from the Missouri church has provided us with more information about the applicant. We did not specifically ask for support of the application, but we note that there are no negative indications for the applying Church. (13)

Unfortunately, there are no other LWF member churches in Sri Lanka itself. However, we did write to LWF member churches in South India asking for their comments. Up to now, no replies have come from them. It is quite possible that they feel they do not know that church well enough and would not want to give an opinion about a church which is in another country, even though most members of the applying church are Tamil-speaking and therefore related to the Tamil-speaking people in South India. (14)

The Lanka Church is a rather small church with 606 baptized members in 9 congregations. (15)

In view of the recent revolts in this country, it is obvious that this Church is suffering hardship and oppression. The LWF should, therefore, give support to this church and its members. The fellowship with the LWF would be of great value to them. (16)

The Committee

RECOMMENDED: to accept the above mentioned Church as a full member of the LWF. (17)

Furthermore, the Committee agreed to make the following general

RECOMMENDATION: It is suggested that the LWF staff or persons designated by the LWF should as a matter of principle visit churches applying for membership whenever feasible, especially those churches located in isolated places. (18)

PENDING MEMBERSHIP APPLICATIONS

Since the last meeting of this committee, which was held in Turku, Finland, in August 1981, there has been staff correspondence with a number of churches and congregations which have been inquiring about the possibility of becoming members of LWF. It is regretted to say, however, that in some cases our letters were not answered. The result is that the following churches have not fulfilled the criteria for membership application: (19)

1. The Latin American Lutheran Church, Bolivia

At the last meeting in Turku, the Committee was informed of the difficulties between the applying church and the member church in the country, namely the Bolivian Evangelical Lutheran Church. Both the Rev. George Posfay, the former Latin America Secretary in the DCC and the Rev. Heimberto Kunkel, the present Latin America Secretary, have had extensive discussions with representatives of both churches, with a view to mediate between them. The results have not been very encouraging. (20)

Originally these churches were one church consisting of two different Indian groups and a Spanish speaking group which represented the educated class. The Spanish speaking group took over the leadership of the church. But the majority of the members were people of rural background living in remote places. This caused difficulties and eventually the church divided into two groups. One of the Indian groups affiliated with the Spanish speaking part. (21)

The Bolivian Evangelical Lutheran Church became a member of the LWF in 1977. They are now objecting the application for membership of the Latin American Lutheran Church in Bolivia. (22)

It should be noted that the applicant, the Latin American Lutheran Church, Bolivia, is hoping to be given the status of "Recognized Congregation" by the LWF, if full membership cannot be granted. (23)

It was agreed to continue mediation efforts between the two churches. Once a year, all the General Secretaries of the Lutheran Churches in Latin America meet. The next one will take place in Bolivia in April this year. Opportunity will be taken to mediate between the two groups during the meeting. (24)

The Associate General Secretary was asked to inform the applying church that their application is being discussed and that an amendment of the LWF Constitution is being considered. He should assure the church that there will be further contacts with them. (25)

The Committee

RECOMMENDED: to keep the application of the church pending for the time being. (26)

2. Gereja K.P.M., Indonesia

There has been correspondence with the leadership of this church concerning their application for membership of the LWF. Unfortunately it has not been possible to obtain all the information required for granting of membership. The latest letter sent to them on October 31st, 1983 has not yet been answered. (27)

The Associate General Secretary visited Indonesia in November 1983 and had an opportunity to talk about this Church with several leaders of other LWF member churches in the area. He recommends not to urge the matter too much at this point. The church has 20,000 members in 112 congregations. (28)

The Committee agreed to

RECOMMEND: a) postponement of the decision on the application for LWF membership of Gereja K.P.M., Indonesia, until all necessary information has been procured.

b) to continue the correspondence with the church. (29)

3. Bangladesh Lutheran Church, Rangpur

There has been correspondence with the leadership of this church concerning their application. We were informed that the church has approximately 1000 members in 32 small congregations. Nevertheless, there are still certain items of information lacking. No financial data of the church has been provided, and no reply

has been received to the question whether the church is a member of the Christian Council of Bangladesh. The last letter addressed to the applying church is dated October 31, 1983. So far, no response has been received. (30)

The Committee agreed to

RECOMMEND: a) postponement of decision on the application for membership into the LWF of the Bangladesh Lutheran Church until all the required information has been obtained.

b) to continue correspondence with this church.
(31)

4.1 Lutheran Evangelical Movement, Sivakasi, India

4.2 China Evangelical Lutheran Church, Chia Yi, Taiwan

4.3 Lutheran Church of Japan, Tokyo

After the initial application inquiries of these three churches named above, requests were made to them for further information on prerequisites for membership. So far, there were no replies received from any of them. (32)

The Committee agreed to

RECOMMEND: a) to defer these applications until the receipt of the required information;

b) to continue correspondence with these churches concerning their membership applications. (33)

4.4 The Lutheran Council of Great Britain

The Lutheran Council of Great Britain is aware of the fact that it could only be considered for the category of "Recognized Council, church and Congregation". They were informed of the possibility of an amendment of the LWF Constitution to this effect. Therefore, correspondence has been suspended until after the LWF Assembly in July 1984. (34)

The Committee

RECOMMENDED: to keep the application of the Lutheran Council of Great Britain pending until approval of the the amendment of the LWF Constitution has been effected by the Assembly. (35)

5. The Evangelical Lutheran Church in Peru

Information was received from the Rev. Heimberto Kunkel, the Latin America Secretary in the DCC, that the two Lutheran congregations (German and Spanish) in San-Isidro/Lima, are discussing the possibility of uniting. Both congregations

are in favor of becoming members of the LWF. Once again, unless and until we have the status of "Recognized Congregations" in the Constitution of LWF, there is little that can be done to help them. (36)

There are other Lutheran congregations (Swedish Mission) in Lima and it is possible that they all could form a Council of Lutheran churches in Peru. The Latin America Secretary is in touch with all the congregations. (37)

The Committee

RECOMMENDED: to keep in touch with this church and the other congregations through the Latin America Secretary of the LWF. (38)

3.9 FIEL del Ecuador, Cuenca

In Ecuador there are a number of small Evangelical Lutheran congregations. They have entered into a loose federation called the Federation of Evangelical Lutheran Churches in Ecuador. They are not organized into a full-fledged Church as yet. For this reason, it is doubtful that there is much that can be done unless and until a new category of membership is approved and established. (39)

They were informed of this fact and agreed to wait. (40)

The Committee

RECOMMENDED: to keep in touch with these congregations through the Latin America Secretary of the LWF. (41)

7. Evangelische Kirchengemeinde Elberfeld-Nord, Germany

The inquiry for membership of the LWF was received through the German National Committee. In their covering letter the LWF German National Committee told us that the matter would be best dealt with at the national level before being discussed at the LWF level. As a result this congregation has not been contacted by the LWF directly. There was no further correspondence received from the German National Committee on this inquiry. (42)

The Committee

RECOMMENDED: to leave the inquiry of the Evangelische Kirchengemeinde pending until further notice from the LWF German National Committee is received. (43)

NEW INQUIRIES ABOUT MEMBERSHIP OF LWF

Since the last meeting of this committee, there have been a number of inquiries about membership in the LWF from churches in Botswana, South Africa, Uruguay and El Salvador. The processing of these applications is under way. This report is meant simply to provide information. (44)

...../7

1. The Evangelical Lutheran Church in Botswana

The Evangelical Lutheran Church in Southern Africa has had Lutheran congregations in the Republic of Botswana for many years. In recent years there was a growing feeling among some Lutherans living in Botswana to have their own national church. This wish was by no means shared by all Lutherans in Botswana. As a result, some four years ago, a group of congregations in that country formed the church which is now called the Evangelical Lutheran Church in Botswana. Other congregations refused to follow suit and remained part of the ELCSA, which is a member of the LWF. (45)

Since 1981, LWF has been involved in mediation talks between the two bodies in Botswana. So far, results have not been very encouraging. (46)

The Evangelical Lutheran Church in Botswana, the group which is not a member of LWF, now wishes to become a member of LWF. There was no positive encouragement from ELCSA to proceed with that matter. Comments from other LWF member churches in the region are being awaited. (47)

The Committee

RECOMMENDED: to accept the report of the Associate General Secretary and await reactions from other LWF member churches in the area. (48)

2. Salvadoran Lutheran Synod

During the month of September, a group of Lutherans made a visit in Central America on behalf of the LWF. One of the countries visited was El Salvador. Here, the Salvadoran Lutheran Synod, which is related to the Missouri Lutheran Church of the USA, expressed its wish to start discussions on application for membership of the LWF. This information has been relayed to us by an LWF staff member, Mr. Gustavo Rodriguez of the Department of World Service. No official letter of application has been received from the Synod. (49)

The Committee

RECOMMENDED: to inform Mr. G. Rodriguez that the inquiry cannot be followed up until a formal application is received from the Salvadoran Lutheran Synod. (50)

3. Iglesia Evangelica Luterana, Uruguay

A memo was received from the Rev. Heimbarto Kunkel concerning a request for information about applying for membership of LWF from the above mentioned church. Information about the necessary procedures for membership application was given to this Church. It is a very small church with 150 members altogether. Due to

this fact it might want to apply for the status of "Recognized Congregation" rather than for full membership. Further information will be provided at the next meeting of the committee if in the meantime the staff hears from this church. (51)

The Committee

RECOMMENDED: to accept the report of the Associate General Secretary as information. (52)

4. Evangelical Lutheran Church in Southern Africa (Natal-Transvaal)

Only very recently, on December 5, 1983, a memorandum from the leadership of this church was received, informing us that the Synod of the church had decided to apply for membership of LWF. It has not been possible to follow up this inquiry and there is no formal letter of application. A further report will be given at the next meeting of the committee. (53)

The Committee

RECOMMENDED: to accept the report as information. The staff will follow up the memo. (54)

